THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editor: DR. FRANK RAWLINSON (On Furlough)
Acting Editor: MR. GILBERT MCINTOSH

Editorial Board

DR. IDABELLE LEWIS MAIN, *Chairman*

Mr. E. E. BARNETT	Miss MARGARET FRAME	Dr. C. S. MIAO
Rev. T. C. BROWN	Rev. CARLETON LACY, D.D.	Rev. RONALD REES
Mr. F. L. CHANG	Dr. R. Y. LO	Miss CORA TENG
Mr. L. T. CHEN	Rev. E. C. LOBENSTINE	Miss JANE WARD
Dr. DONALD T. C. FAN	Mr. C. H. LOWE	Mr. Y. T. WU

Corresponding Editors

Mrs. H. S. ANDERSON — Dr. I. GENAEHR — Rev. D. W. LYON, D.D.
Rev. H. DAVIES — Rev. E. ROWLANDS

VOL. LXIII — NOVEMBER, 1932 — NO. 11

Editorial

Famine Relief

As the *Chinese Recorder* has always aimed to promote Christian unity through cooperative service, the subject of Famine Relief has bulked largely in the pages of the *Chinese Recorder.* Last August it was decided by the *Recorder* Editorial Board that the November, 1932, issue be devoted to the place of Relief Work in the programme of the Missionary Movement. The conviction was expressed that the accumulated experience of famine relief stretching over many years, and shared in by so many workers, should yield some valuable lessons. It was hoped that we could learn those values which can be conserved for our regular work. Unfortunately many of the workers have been too busy to respond, but in some cases the responses are very illuminating. For instance Bishop White writes:

> "I'm sorry I cannot send you an article on famine relief work, for the reason that I am too busy doing relief work! I have been at it without a break since May, and am now immersed in making up my accounts dealing with a quarter of a million (Mexican) of direct relief; and preparing for the beginning of labour relief, to the extent of another quarter of a million on the Huai River tributaries in South Honan."

* * *

Famine Prevention

At the risk of encroaching on other departments we have given considerable space to articles by experts who write from the engineering, economic, as well as the altruistic and missionary viewpoints. More and more the emphasis is being placed on prevention rather than cure. As Mr. Todd says: "The problem of reducing the poverty hazard in

China has had the attention of many able men of this generation." He goes on to show that one of the best products of the 1920-21 experiments was the China International Famine Relief Commission which has since its start been devoting its main efforts toward famine prevention rather than to almsgiving, and its greatest work by far has been along lines of constructive service. In an article just to hand we read, "it has been quite conclusively demonstrated that the spade is the best tool in famine and has far out-distanced the rice bowl."

In the Christian movement we cannot be true to the call of the Master or truly follow in His footsteps if we do not respond to the crying needs of famine-stricken sufferers, but as a sentiment was built up against such enemies of mankind as foot-binding and the opium evil, it seems wise that public opinion and the wisdom of up-to-date workers should be mobilised in the efforts to fight economic and national dangers and prevent calamity. Many problems and puzzling situations will undoubtedly arise. There, for instance, is the question of delimiting a small field for definite intensive work, or considering the needs of the whole community, and so making contacts with other public-spirited individuals. Then, cannot the necessary work done among a needy people be done in such a way that when the emergency is over the methods and machinery can be carried on in a more or less permanent manner? In this connection we should like to draw attention to the splendid work established by the Christian forces in Wuchang and Hankow. What is being attempted in the way of constructive preventive work in the wider field will be seen in the papers and pictures in this issue.

* * *

Character Building

The Y.M.C.A.'s of China are trying to meet one phase of the problem by making emergency work as far as possible a character building opportunity and at the same time the basis of a continuing programme after the emergency is over. In Wuhu, for example, the Y.M.C.A., on the strength of a grant of M$30,000 made by the National Committee from flood relief funds raised in China and abroad, is developing a permanent rural improvement center five li (less than two miles) northwest of the city. A district three miles long and two miles wide has been chosen as a field for intensive and continuous work. In this area are seven small villages from which the flood waters have now receded. The Y.M.C.A. has secured the use of a temple and of a memorial hall in the area which will be used as centers for its rural work activities. A program of farm rehabilitation is now in progress. On its completion the program will be gradually expanded to include health work, religious education, and general education adapted to the special needs of farmers. In the area chosen live 270 families

numbering 1,764 persons. The district is reached from Wuhu by a motor road over which a regular bus line plies.

That character building work is necessary is seen in several of the articles we print and is also abundantly evident in the letters coming to us. One correspondent writes of his bitter experiences of corruption and deception, and adds, "Cholera is (we hope) passing away but the taxation (in Shansi) is simply outrageous. The shopkeepers and farmers are enraged at the incessant extortionate demands and a very fierce official has been sent down to enforce immediate payment of claims beyond the endurance of the people. The Shansi people are patient and have learnt to endure but at no time in my memory were they so depressed."

* * *

Varied Foreign Assistance

As a sample of the missionary service rendered we quote from some recollections of Rev. Z. Charles Beals' forty years in China:—

"During the last thirty years the *Christian Herald*, of New York, has been sending relief funds to me, and I have been their treasurer of these funds. Since 1900 we have had five great famines here in Central China. During this time I have received over six hundred thousand dollars for this work from them, and this money has been used in six Provinces—Kiangsu, Anhwei, Hupeh, Honan, Chihli, and Kuei Chow. Many orphanages were started by these funds, and these orphanages are still going and taking in new orphans all the time."

In Colonel Stroebe's article we have a reference to another kind of worker, Sir John Hope Simpson, who came to China to direct the work of the National Flood Relief Commission. His wide experience in the administration of relief in India and in Greece qualified him in a very special way for the important task of directing similar work in China. "The China Times" in alluding to a recent Reuter telegram reporting the probable appointment of Sir John Hope Simpson as special Commissioner of the Free City of Dantzig spoke appreciatively of Sir John's relief work policy and its marvellous results.

Extensive aerial surveys of the inundated areas by Colonel and Mrs. Lindbergh were given wide publicity, and while securing valuable data also commanded world-wide attention and sympathy during the early days of relief planning. Pearl Buck was also enlisted contributing flood stories of poignant appeal which were published in Europe and America.

Many of our readers will remember Dean Johnson's 1,600 miles journey through North-West China, and will welcome the article we reprint in this issue. He met many officials, and the Governor of Shansi, in his interview with the Dean, said, "What China most urgently needs, are communications, education and religion."

* * *

Chinese Efforts

The facts in this issue explode the oft repeated objection that the Chinese do nothing for their own people. We thankfully note what Chinese officials have done in the way of relief and prevention. Mr. Henry T. Ford who has helped in famine relief in Anhui and Honan at different times

since 1912 says: "Possibly the most outstanding impression is the wonderful organization which has been at our disposal under the direction of the local officials, almost perfect in its working. Relief on a large scale cannot (or ought not to) be attempted without the cooperation of the 'Local Government Board.'"

In his article Col. Stroebe bears testimony to the manner in which "the Chinese Government and people, despite handicaps, both internal and external, rose to meet the colossal disaster of the 1931 flood with an energy and generosity never known before in China. To alleviate the suffering of the victims and to rehabilitate the devastated areas, the National Flood Relief Commission was promptly organized by the National Government on August 22, 1931, only three days after the flood had reached its summit." This commission was under the leadership of Mr. T. V. Soong, Minister of Finance, and did much to alleviate the sufferings of the famine victims.

An effort was made to coordinate the work of all official and private agencies under the direction of Dr. H. H. Kung, Minister of Industry. Careful comprehensive surveys of the situation in all the flooded regions were conducted to determine the extent of the loss and the probable volume of relief and rehabilitation which would be required.

It is interesting to note that during the great famine in Kiangpeh in 1906 the Emperor of China, in obedience to instruction of H. I. M. the Empress-Dowager, wrote as the first paragraph of an Imperial Decree:—

> "Ever since our Imperial House began to rule this Empire we have ever had the best interests of the people in our hearts and have always taken up anything that at the same time seems advantageous to our subjects. At the present day we hold relations with the various nations of the earth and learn that there is amongst them a mutual interdependence on and with each other and this leads us to consider our own position which seems pressing and fraught with danger, unless we seek for wise and experienced men to assist us in the Government of the Empire."

This pronouncement is worthy of special note as by it the Chinese Empire and the Chinese Government stood pledged to perform the part and duty which "mutual interdependence" entails on every nation that would continue to be a nation.

The Chinese have a proverb 善門難開 "the door of benevolence is hard to open," and truly it is so. The administration of charitable relief wisely and well is difficult in China. There is very much indiscriminate well-meaning charity, much of it doubtless to heap up merit, but the Chinese themselves are learning to exercise watchful care and patience in the administration of relief work on a large scale and on satisfactory lines. In the last China Christian Year Book (1931) there was abundant evidence of the interest of the Government in social movements, philanthropic efforts, child welfare and other works of prevention and amelioration.

Relief Work by Missionaries

Mr. G. F. Andrew in his article "A Place for Relief Work in the Missionary Movement" makes it quite clear that it is impossible for missionaries to hold themselves aloof from efforts which have as the primary objective the relief of human pain and suffering at a time of acute distress.

Of recent years there has been some criticism in the *Chinese Recorder* of stress on the social application of the Gospel, but it is quite clear that the true interpretation of the Message of our Lord calls for a union of individualistic and social points of view. We cannot overlook the interest of our Saviour in individuals, whilst the personality of Jesus is of primary importance in the social Gospel. The Cross means sacrifice, and the social gospel is not a substitute for but an interpretation of true Christianity in terms of the life of today.

Whilst writing this, the sessions of the China Medical Association are closing (an account appears in our "Present Situation"), and the first National Conference on Leprosy in China is just commencing. The Supernatural back of all humanitarianism reminds us of words uttered at the Ecumenical Missionary Conference of 1901 regarding the motive and opportunity of the missionary physician:

> "The ministry of healing has a motive and an end in itself, and, to be effective as an evangelistic agency, must be given as a brotherly service, unencumbered by any condition as to religious teaching, even as Christ rendered it. But the ministry of healing has also a motive and an end above itself, which raises it to the highest plane of Christian service. This motive and end are the saving of the soul from sin and death. There is a peculiar appropriateness in the association of bodily and spiritual healing. During sickness the soul is usually open to conviction of sin, and, after the restoration to health, often strongly moved by gratitude to God. The physician who has given his knowledge and strength to the sick man has a special right to speak to him on the state of his soul, and the patient will listen to him with a confidence and affection which he can have for no other man."

* * *

Lytton Commission Report

Most of our readers will already have read summaries of the Lytton Report, giving outlines of the general principles laid down in presenting a solution of the problems brought before the Commission of Enquiry.

The main features of the Report might be summarized in: criticisms of both Japan and China; the consideration of Russian interests; the necessity to conform to Peace Pacts; the preservation of Chinese sovereignty; the recognition of Japanese rights in Manchuria; the necessity for a restatement of the respective rights, interests and responsibilities of both countries in Manchuria in new treaties; provision for arbitration; a large measure of autonomy in the Government of Manchuria; the withdrawal of all armed forces other than a suggested gendarmerie; and the conclusion of a treaty

of non-aggression between the countries interested. The question of foreign aid to China is also discussed as well as the summoning of an Advisory Conference for the purpose of recommending proposals for the constitution of a special regime for the administration of the three Eastern provinces.

Among the reactions we might mention:—Dr. Hu Shih's replies to a Reuter interviewer, in which he said, "I consider the Lytton Report as quite fair, particularly chapters 4 and 6. I also agree with its ten general principles laid down as prerequisites for a satisfactory solution of the dispute between China and Japan. I object, however, to the proposed composition of an advisory committee which, I think, errs on the side of partiality for the situation created by the Japanese."

Questioned regarding the current Chinese objection to the establishment of a special regime in Manchuria, the scholar replied that he did not consider the scheme as "seriously objectionable." Dr. Hu ascribed the suggestion to Lord Lytton, General McCoy and Dr. Schnee, (English, American and German members of the Commission) who, he said, envisaged the future political development in China along the lines of Federal autonomy. He declared that he himself shared this view.

A statement was issued to the press by Dr. W. W. Yen, chief Chinese delegate to the League of Nations, welcoming the publication of the Lytton Report. "The conclusions of the Commission," he said, "demonstrated that practically all the Japanese charges against China and Japan's assertions in favour of herself were unfounded."

After quoting from the Report in support of this statement, Dr. Yen declared that it was clear from this evidence that Japan deliberately and without provocation seized Manchuria by force, by intrigue, and in defiance of her treaty obligations, the authority of the League and public opinion throughout the world.

Dr. Yen declared that had the Commission dealt with the development of Japan's expansionist policy and the internal crisis in Japan in the same manner in which it had dealt with the growth of Chinese nationalism and the disturbed conditions in China, the real causes of the Sino-Japanese dispute would have stood out in clearer relief.

Referring to the principles for a settlement laid down by the Commission and its suggestions to the Council of the League in regard to their adoption, he expressed regret that the justice of the case, the treaty basis of the rights of the respective parties and certain principles embodied in three great international instruments are relegated to an inferior position in favour of what are described as "the realities of the situation."

See "The Lytton Report Viewed Through Chinese Eyes" reprinted in "The Present Situation."

The Great Central China Flood of 1931

GEORGE G. STROEBE

(1) PHYSICAL FACTS.

(a) *Extent of the Flood.*

THE flood of 1931 in the Yangtse Valley may be said to have reached from the sea coast in North Kiangsu Province through the Grand Canal—Hwai River country to Chinkiang on the Yangtse, thence up the Yangtse past the populous cities of Nanking, Wuhu, Anking, Kiukiang and Hankow to Shasi in Hupeh Province, a total distance of 900 miles. From Shasi the flood stretched out to the south 120 miles embracing the thriving Tunting Lake country in Hunan Province; south of Kiukiang the rich Poyang Lake region was flooded for 100 miles; and west of the Grand Canal the flood extended up the Hwai River for 700 miles in Kiangsu, Anhwei and Honan Provinces. The inland lake created ranged in width from a few miles in some places to over 100 miles in others.

The flooded areas were mapped by aerial surveys executed by engineers of the Yangtse River Commission and of the Map Office of the Chinese Army which placed their respective engineers at the services of the National Flood Commission, and by Colonel and Mrs. Lindbergh who generously placed themselves and their plane at the disposal of the Flood Commission. From these surveys it was calculated that the seriously flooded areas in the Yangtse River, Hwai River and Grand Canal regions covered 34,000 square miles, exclusive of natural lakes, and that there were at least 8000 square miles of less seriously flooded regions. This is an area equal approximately to England or New York State. Such a comparison reveals very forcibly the vastness of the disaster.

(b) *The Mississippi River Flood of 1927 Compared.*

The Central China flood of 1931 can be compared most appropriately with the Mississippi River flood of 1927 which, according to various authorities, covered an area of 20,000 to 26,000 square miles. During the Mississippi River flood 600,000 people were rendered homeless and several hundred were drowned. If one accepts the most conservative figures in each case, it can be said that the areas seriously flooded in China in 1931 were about double in extent those inundated in the greatest Mississippi River flood on record, and that the numbers directly affected and the loss of life in China were incomparably greater. The American National Red Cross rates the Mississippi River flood of 1927 as the greatest disaster America ever suffered in the destruction of property and the damage to the economic and social life. If this is true of the Mississippi River flood, how much more forcibly does a similar statement apply to the much greater flood that visited Central China in 1931, a region where the population is many fold greater and where the consequent suffering was also many times greater.

(c) *Losses.*

The Department of Agricultural Economics of the University of Nanking in co-operation with the National Flood Relief Commission made an economic survey of the losses sustained by the people in the flooded area. From their report we have the following information:—"The farm population in China affected by the flood of 1931 equals approximately the entire farm population of the United States of America. Forty five per cent of all farm buildings in the flooded area were destroyed. Forty per cent of all persons in the flooded area have been forced to migrate either to nearby high land or to other *hsien* for the greater part of the winter season. The houses were so flooded as to be uninhabitable for an average of 51 days. The average maximum depth of water on the fields was 9 feet. The total losses in the area affected by the floods was about $2,000,000,000 Chinese currency, not including losses of broken dykes, road damage and second crops of rice and winter crops which could not be planted. The average loss per family was equivalent to $457 Chinese currency. When it is borne in mind that the average farm family has for net earnings only about $300 Chinese currency a year, it can easily be seen that not only all earnings for the year, but much more, has been lost."

In the destruction of property, the menace to public health and the paralyzing of economic and social life, the Central China flood of 1931 stands out as the greatest natural disaster this country has ever suffered. It ranks, in fact, well among the great natural catastrophes of the world's history.

(d) *Cause of the Flood.*

The chief cause of the flood of 1931 in the Yangtse and Hwai Valleys was too much rain occurring in a very short period of time during the season when the Yangtse River and Hwai River waters are normally high. The heavy rain occurred in three periods, one early in July, one late in July and the last early in August. Rainfall statistics show that 4 weather stations along the Yangtse recorded a precipitation of over 500 millimeters, and 7 other stations a rainfall of over 300 millimeters during July. The total rainfall for all Yangtse Valley rainfall stations averaged 360 millimeters for July 1931 against 160 millimeters, the average for the month of July for many years in the past. This means that the July rainfall over the Yangtse Valley in 1931 was 2¼ times the average July rainfall. The rainfall over the Hwai River Valley was even more intense. This phenomenal precipitation was chiefly responsible for the great area flooded. The flood of water that resulted was so great that it could not have been restrained except at the outlay of a tremendous, and perhaps impracticable, capital investment.

(e) *Rainfall and Runoff.*

In the Yangtse there is fortunately a very great lag in the time of maximum runoff of water from the watershed compared with the time of maximum rainfall. The maximum runoff of the Yangtse at

Hankow occurred on Aug. 19 whereas the rainfall was greatest there and at Ichang on Aug. 6, at Chungking on Aug. 7, at Suifu Aug. 4, and Chengtu Aug. 3. It is well that the precipitated rainwater was held back by topographic features for so long a time, for if the runoff followed the rainfall closely, the flood waters would have been so great that the great cities located in the flood plain would have become quickly and deeply submerged. It is calculated that on the day of heaviest rainfall in the August storm an average of 850,000 cubic meters of water per second fell throughout that day on the whole watershed above Hankow, yet the greatest runoff of the river at Hankow was only 67,000 cubic meters per second nearly two weeks later on August 19 when the river reached an elevation of 53.6 feet on the Hankow Customs gage, or 5.6 feet above the general bund and city level.

(f) *Table of Maximum Gage Height at Various Places Along Yangtse and Hwai Rivers.*

A study of the records as to maximum river heights and their times of occurrence on the Yangtse is instructive. (See table below.) From these data, the rate of progress of the apex of flood waves can easily be computed. The extreme slowness of the progress down the river from Chungking to Nanking of highest water level is a noticeable and rather unexpected phenomenon. The table gives a fair idea also of the height of the waters above low water level, for in the average year the low water height of the river, which occurs in winter time, registers approximately zero on the gages at these various places.

MAXIMUM HEIGHTS YANGTSE RIVER FLOOD OF 1931.

River	Place	Maximum Height Feet	Tenths	Date 1931		Remarks
Yangtse	Chungking	86	8	Aug.	6	
"	Wanhsien	128	0	"	9	
"	Ichang	50	3	"	10	
"	Shasi	34	9	"	9	
"	Yochow	51	0	"	16	
"	Hankow	53	6	"	19	
"	Kiukiang	45	45	"	30	
"	Anking	43	3	Sept.	2	
"	Wuhu	31	3	"	16	
"	Nanking	25	0	"	16	Slightly tidal

(g) *Duration of High Water.*

The inundations in Central and East China were not only extraordinary in the extent of the areas submerged, but also in their duration. The waters at Hankow reached 48 feet (bund level), rising stage, on July 24; reached their crest, 53.6 feet, on August 19; reached bund level, falling stage, on September 22; and reached

the 40 foot level as late as October 20. The crest was not reached at Wuhu and Nanking until September 16, for some weeks preceding and succeeding which the countryside was submerged. In normal years high water does not matter if the dykes hold and the land remains unflooded, but in the 1931 flood the slow recession of the river prevented drainage of the flooded areas behind the dykes for many months, and this situation aggravated the devastation and distress.

II. THE NATIONAL FLOOD RELIEF COMMISSION AND ITS WORK.

(a) *The National Flood Relief Commission.*

The Chinese Government and people, despite handicaps both internal and external, rose to meet the colossal disaster of the 1931 flood with an energy and generosity never known before in China. To alleviate the suffering of the victims and to rehabilitate the devasted areas, the National Food Relief Commission was promptly organized by the National Government on August 22, 1931, only three days after the flood had reached its summit, Mr. T. V. Soong, Minister of Finance, was made Chairman of the Commission.

This Flood Relief Commission is chiefly responsible for the efforts that have been made to help the unfortunate victims of the flood and to fortify the flood swept districts against a repetition of the disaster. The Commission consisted of representative influential men, both foreign and Chinese, from many fields of work in China. Modern business methods in administration were introduced as far as possible. A strict system of accounting was used in the matter of all incoming receipts of money and material and also in the matter of all outgoing payments made whether of money or food.

(b) *Sir John Hope Simpson and General Chu Ching-lan.*

At the cabled invitation of Minister Soong, Sir John Hope Simpson came to China in October and was made Director General of the National Flood Relief Commission's work. His wide experience in the administration of relief in India and in Greece qualified him in a very special way for the important task of directing similar work in China. General Chu Ching-lan was head of the field administration of relief. General Chu has a very commendable reputation in China for benevolence and integrity, and was chosen for his important task because of the widespread confidence which the people have in him.

(c) *Sir John's Policies in Relief Work.*

"First, that no one should be allowed to die who can be kept alive; secondly, no work, no relief; thirdly, infinite inspection." With these principles in mind and with the organization that they entail, he put into execution his idea that "a famine can be deprived of its worst horrors."

(d) *General Plan of Relief.*

It was early realized that, heavy as was the initial blow caused by the flood, the worst suffering would come later during the winter. Accordingly 450,000 tons of wheat and flour were purchased on long time credit from the Federal Farm Board in America to be delivered during the months of November to April. Of this wheat and flour 100,000 tons were earmarked for free relief, 50,000 tons for farm rehabilitation and 300,000 tons for "work relief." The free relief grain and flour were given to the needy; the 50,000 tons assigned for farm rehabilitation were used to help farmers to re-establish themselves on their farms, including such matters as rebuilding their houses, purchasing seed grain, implements, animals, etc. The work relief wheat and flour were given to ablebodied men as wages for their work on dyke reconstruction. It was estimated that the wheat and flour would be sufficient to feed a half million workmen and their families for six months at the rate of wages paid. Thus the maintenance of these unfortunates was not pure charity, for worthwhile results in public works accrued.

(e) *Engineering Work: Dyke Rebuilding and Drainage.*

The Engineering and Labor Relief Division was in charge of the general engineering work of the Commission. The field of operation of the Division included the following dyke repair and drainage work: (1) Repair of dykes along both banks of the Yangtse River from Chinkiang to Shasi, including part of the Kan River in Kiangsi; (2) Repair of dykes along both banks of the Han River from Hankow to Shayang; (3) Restoration of dykes on the Siang and Yuan Rivers in Hunan Province; (4) Repair and improvement of the dyke system of the Hwai River in Southern Anhwei; (5) Repair of the dykes along the Grand Canal from Shapo to Paoying; (6) Drainage and improvement in the region east of the Grand Canal in Northern Kiangsu; and (7) Improvement of the system of flood control along the Ying and Hung Rivers in Honan province;

This "work relief" constituted the major portion of Government's relief work. The story of dyke reconstruction by the Engineering and Labor Relief Division of the National Food Relief Commission reads like an epic. We can touch briefly upon only the important phases here.

In the preliminary work of the Engineering Division it early became evident that the damage to dykes was so extensive that the Commission would be obliged to limit its reconstructive work to the main river dykes—those of the Yangtse, Han, Kan and Hwai Rivers, and the Grand Canal. Smaller dykes were left to the Emergency Relief Division of the Commission and to the initiation of local authorities. The flooded areas were divided into 16 administrative districts. Each district was in turn theoretically subdivided into about 10 sections, each section into 10 sub-sections, and each subsection into 20 gangs. 20 gang foremen, each with 25 laborers working under him, reported to a sub-section foreman, 10 sub-section

foremen, each with 500 laborers under him, reported to a section engineers, 10 section engineers, each with 5000 men under him, reported to a district engineer, and 16 district engineers, each with 50,000 men under him, reported to the Chief of the Engineering and Labor Relief Division at Shanghai; the grand total thus came theoretically to 800,000 men. Actually on May 15, 1932, 16 districts had 121 sections running in full capacity, employing about 771,775 workmen, 2,282 foremen, 125 assistant engineers and 44 engineers.

This huge army of laborers had to be fed every day and paid regularly their wages in wheat, flour or cash for work done, and the problem of transporting and distributing the wheat and flour became as perplexing as the engineering part of the work. Notwithstanding the fact that the work was a race against time (since the river is usually too high in summer to permit operations advantageously) the entire work as outlined was practically finished before the advent of high water. The total length of dyke built or repaired according to the specifications of the National Flood Relief Commission in the Hwai and Yangtse Valleys in 1931 and 1932 was about 2500 kilometers, involving excavating from nearby borrow pits, transporting, placing and compacting in the dykes a total of 4,500,000,000 cubic feet of earth—enough earth to make an embankment 6 feet high and 6 feet wide around our planet at the equator.

A remarkable spirit of loyalty existed among the Commission's construction staff, and even among the gangs of workers. No threat was able to induce engineers to abandon their responsibility, even though many members of the staff were held by anti-government forces in various parts of the country. True, certain dyke reconstruction was delayed by serious unrest and the impossibility of getting food supplies into the affected districts. But the policy of the Division was that its first responsibility was to get the dykes rebuilt. The Division therefore took no account of political factions, but attempted to carry on with the *de facto* authority ruling. Thus, remarkably, it was able to enter into arrangements with forces in Hupeh which are termed "red." These realize that unmended dykes mean new difficulties for themselves as well as for the people of their districts. The most outstanding achievement was in the seventh district. The necessity of repaired dykes was the weapon, or rather, the ransom which was used by members of the Commission's staff to obtain the release of two captives held in the hands of bandits—Father Sands and Captain Baker.

(f) *Medical Work.*

The concentration of many thousands of destitute people in camps put a big strain on the very efficient medical division of the organization. A disease which clinically appeared to be cholera took a frightful toll from among the refugees in the late summer of 1931, but was immediately checked, and entirely subsided with the advent of cooler weather; dysentery was greatly mitigated by enforced sanitary measures. During the autumn months very considerable sums of money were spent in the large cities of the valley in the

distribution of food and winter clothing, and in the care of the sick and efforts to prevent the spread of disease. It will probably never be possible to know how much money has been contributed in this way, but the sums undoubtedly total several million dollars. Most of this money has come through charitable organizations.

*In order to meet the emergency requirements when the flood was at its height, all available medical personnel of the National Health Administration and its appended organizations and of hospitals and medical schools were mobilized. Valuable assistance came from the Central University Medical College, the Nurses' Association of China, and the schools of nursing at Peiping, Tsinanfu, and Hankow. There were thus at the disposal of the Department:

Doctors	130
Medical Students	16
Pharmacists and Dispensers	15
Sanitary Inspectors	86
Nurses and Dressers	170
Laboratory Technicians	3
Office Personnel	30

As voluntary workers later gradually withdrew they were replaced by full time paid workers. A number of volunteers however continued to work through the whole of the winter and spring.

In February and March the Department's work was reorganized to meet the new emerging needs of the situation. Many were now engaged in dyke reconstruction, others were preparing to return to their homes for spring work on farms, and the larger aggregations of refugees were beginning to break up. Accordingly 17 travelling clinics were organized, allocated according to the needs of each to the districts recognized by the Commission for its administrative purposes.

In order to improve the bad sanitary conditions in camps, a main emphasis was put on water, latrines and garbage collecting. At the beginning a short training course for sixty police school students in Wuchang was given and these formed the first batch of sanitary inspectors. The camps were provided with properly constructed latrines, and fly-breeding was kept under control by systematic supervision. Refugee labor was utilized in the organization of garbage collecting crews in all camps. More than nine hundred thousand hundredweights of refuse were removed by the various field health units. All water used by the refugees was chlorinated.

The burial of the dead presented a serious problem in the Wuhan camps during the autumn when the flood had not receded. 13,693 corpses were buried by special crews organized for the purpose.

---

*The remaining paragraphs on "Medical Work" and the paragraphs on "Farm Rehabilitation" and "Inspection" have been taken from a Government report.

(g) *Farm Rehabilitation.*

"A New Crop In The Shortest Possible Time."

When houses, tools and implements, as well as farm animals, have all been swept away in raging flood waters, even the reconstruction of dykes to keep out the river in its next rise, does not cover the whole need. The Chinese peasant has no resources upon which to fall back to make good these losses. He may use his own family labor to rebuild his house of sun dried mud cakes, but no magic can summon to his aid the necessary implements to till his ground, nor his buffalo back to life to draw his plough. Even could his ground be got ready, he has no seed for planting, and to borrow at high interest to meet all these needs is to place him under a burden of debt from which he will not be able to rise for years.

Realizing these facts, the Field Operations Department early planned its programme to include, not only reconstruction of dykes, but farm rehabilitation also: assisting the farmer to get the earliest crop from his land. Unfortunately the enormous extent of the dyke breaks, and the imperative necessity for their reconstruction at whatever cost, precluded any wide application of the principles of rehabilitation recognized and laid down. Only 50,000 tons of American flood relief wheat could be allocated to this task. Its use was entrusted to a Farm Rehabilitation Division set up for the purpose within the Field Operations Department.

Little direct work was done by this Division, however, it being found preferable to use for the purpose existing organizations already experienced in rural credit. Thus, through the Kiangsu Farmers' Bank, which has been for some time administering rural loans on behalf of the Bureau of Industry of Kiangsu Province there was borrowed on security 1,400 tons of American wheat. $52,076.27 was used for the purchase of seed suitable for local uses in ten affected *hsiens* such as Kaoyu, Paoying, etc. It has to be realized that American wheat is useless as seed wheat for China, and that, further, a great part of the country raises and consumes rice, not wheat. The loans so made were made under the general regulations previously governing rural credit activities of the Bureau of Industry of Kiangsu province. No interest will be collected. Loans were made through *hsien* authorities by specially appointed representives of provincial authorities.

In addition, 7,000 tons were made available direct to the Kiangsu provincial government, expressly for the purpose of repairing smaller dykes in the Grand Canal region. This is essentially a farm rehabilitation measure as immunity from future flood could not be otherwise assured. An amount of 70 tons was allotted to Mr. D. Y. Lin of the University of Nanking for distribution to farmers in the Nanking district.

In the provinces of Anhwei and Kiangsi, a total of 15,000 tons of wheat was effectively used in farm rehabilitation under the aegis of the China International Famine Relief Commission. No better

use of resources for rehabilitation could have been made. In addition to providing the means to obtain the desired early crop, ground work for permanent rural credit co-operative socities was done which should have important bearing on the age-old problem of debt encumbrance among farmers in these provinces.

10,000 tons for rehabilitation were allotted to Hupeh province: of this, 3,000 tons were earmarked for seed purchase and distribution, the remaining 7,000 being allotted for the repair of private and subsidiary dykes and the purchase of animals.

(h) *Inspection.*

For the first time in governmental relief of China's natural calamities the instrument of routine inspection was used. Its object was to keep the work of the Department of Field Operations throughout the whole flooded area up to the standard set by the Department itself. A group of men entirely independent of those doing the work and also of local influences continuously checked the work done by the various divisions. Mr. Dwight W. Edwards, Vice-President of the China International Famine Relief Commission, successfully organized the field work and administered the office of the Inspectorate at headquarters. In April he was succeeded by Dr. R. J. MacMullen, assisted by Mr. K. T. Chung.

Inspection work covered the whole of the seven provinces affected by the flood. For the purposes of actual inspection, however, eleven districts were organized. Eleven district superintendents, together with eleven assistant district inspectors and eighty two inspectors were constantly in the field inspecting all types of work. They investigated the general conditions of each district, and reported whether the relief afforded was inadequate, sufficient, or too liberal. They reported crop, housing and health conditions and made suggestions as to how the work as a whole could be better planned.

The most difficult type of relief work is free relief. To ensure that grain reaches the rightful recipient means constant supervision. The task of the inspectors was to see that in every district where tickets for free distribution were issued, the grain actually reached those, and only those, who deserved it. It was their task to report that the amount given out was suited to the need.

Inspectors kept closely in touch with all phases of the engineering reconstruction involving use of labor in return for relief. They had responsibility to see that work was being done according to specifications. Wage rates per fang having been fixed, it was the duty of the inspectors to see whether there had been any deviation from these rates, and if so, to discover the reason. In general, they kept in close touch with the economic side of labor relief, and carefully observed whether the regulations governing the use of labor were kept.

Control of the wheat and flour of the Commissary Division was greatly assisted by the inspectorate. Inspectors gave attention to

the safety and care of these commodities, both in transit and in storage. It was the duty of the inspectors to check the accounts with the ordinary rates charged for transportation services, and also with the amount actually received by the coolies and junkmen for the services rendered.

The results of inspection were embodied in regular reports which were sent to both local and national headquarters. An attempt was made in every case to remedy defects locally. Steps taken to this end were also reported to headquarters.

The Inspectorate met with satisfactory support from local officials, with the result that there was a comparatively small amount of loss. Indeed, the achievements of the inspectorate were remarkable. The total cost of travel and salaries of the one hundred inspectors was only $36,000 for five months. This sum was actually much less than that recovered by the Commission from those discovered by the Inspectors misusing funds. Not only was fraud greatly discouraged by swift justice, but the Commission obtained, it is certain, through its inspectorate, a maximum service from its workers everywhere.

Inspection vindicated itself amply. Many who feared at the outset that it implied a lack of trust now admit the gain which it has meant in every direction. It is gratifying to find further that although one or two inspectors were charged with being influenced by personal animus in making reports, not a single charge of bribery, dishonesty or blackmail was made against any member of the inspectorate staff.

(i) *Wheat Financing.*

Mention has been made that 446,000 tons of wheat and flour were purchased on long time credit from the American Farm Board for use in famine relief, farm rehabilitation and dyke rebuilding work. The cost of shipping and handling this American wheat and flour was a heavy one. The bill for ocean shipping alone was Gold $1,229,256. Altogether the total cost to river depots for ocean freight, supervision, insurance, river freight, lighterage, bags and bagging and handling at wharves was $8,000,000 Chinese currency.

The efforts of the Government to raise the necessary money by bond issues for these expenses proved inadequate owing to the political situation. A custom's surtax of 10 per cent was accordingly decided upon and imposed from December 1, 1931 to July 31, 1932. This tax gave more than enough revenue to meet the current obligations of the Food Commission.

(j) *Payment of Wheat.*

Funds for this purpose are to be raised by the imposition from August 1, 1932 of a 5 per cent custom's surtax. The first payments are due to the American Farm Board in December 1934. The price of the wheat was the market rate at the port from which the grain was shipped on the day of shipment.

(k) *Inland Shipping.*

Due to the rapid full of the Yangtse, no trans-Pacific steamer booked to deliver wheat at Hankow was able to proceed there with its cargo. All wheat from the large ocean steamers was unloaded in Shanghai, Nantungchow, Pukow or Nanking, from which ports it was unloaded upon small steamers or lighters and then in turn upon junks which carried the grain to small depots or directly to the work. 446,000 tons of wheat consigned to the Flood Commission arrived in China in 66 ocean ships; 244 river steamers and 31,560 junks utilizing 6,300 miles of water way were used for the transportation of the wheat and flour inland. Each shipment of grain had to be weighed at the beginning and end of the trip, proper papers made out, bills inspected and paid, and collections made in case of loss. The detail was enormous.

The total amount forwarded from Shanghai inland was in round figures 1,250,000 sacks of wheat and 4,000,000 sacks of flour. The largest totals were handled during the month of March when 400,000 sacks of wheat and 1,400,000 sacks of flour were forwarded. Eleven river depots along the Yangtse and Hwai Rivers were established, Hankow received the largest consignment: 1,000,000 sacks of wheat and 2,500,000 sacks of flour. From the river ports practically all grain and flour had been distributed to sub-depots and on to the works by the end of May. Between the month of December 1931 and May 1932 the agents of the Commissary Division at Hankow handled 147,000 tons which is four times the average annual foreign tonnage in and out of that port. Pukow comes next with 51,425 tons. The railway leading north from this port has only a single track and is overburdened under normal conditions. Yet 105 trains were devoted solely to carrying the Commission's cargo. Despite sharp practices with which it had to contend, the Commissary Division was able to report that 99% of the cargoes committed to it at river ports was delivered to the responsible agent of other divisions which distributed it.

(l) *Exchange of Wheat.*

By arrangement some thousands of tons of American wheat were exchanged for native wheat for use as seed grain and for rice; and to save transportation to certain difficult places other large amounts were sold in Shanghai and other large centers and the proceeds used for the purchase of local grain at the places where the wheat was wanted for relief.

(m) *Results of the National Flood Relief Commission's Work.*

As a result of dyke rehabilitation, the farmers this year in the protected areas have been able to raise full crops and thus the danger of famine in these areas, so sorely afflicted last year, is no longer present. The monetary value alone of the crops that are being raised this year behind the protection of these dykes is many millions of dollars. In the Kinshui basin alone (just above Wuchang) it is estimated that the crops raised in 1932 behind the rehabilitated dykes

amount to $8,000,000 Chinese currency. When it is realized that the calculated value (from the survey of last year's losses) of the crops destroyed in last year's flood in Central China was $911,000,000, the success of the new dykes, that protected the farming land during this year's high water, can be appreciated.

The indirect results of this work also have been far-reaching. The price of all foodstuffs has been kept down in the valley to a reasonable level and the arguments of the Communists thwarted.

Another indirect but good result of the work of the National Flood Relief Commission has been the confidence engendered among the people in the good intentions of the National Government. For the first time in Chinese history large scale dyke construction has been placed in the hands of experienced engineers. It has also been the first time in the eyes of the flood sufferers that the authorities called them in to repair dykes with full compensation as announced. In this flood repair work they saw the unusual spectacle of superintendents, engineers, and foremen rubbing elbows in common work with them. There now exists a well established confidence between the National Government and the minutest unit—the farmer—who is in the last analysis the backbone of an agricultural country like China.

III. DOMESTIC AND FOREIGN RELIEF AGENCIES.

In addition to the National Flood Relief Commission there were many co-operating agencies, organizations and individuals whose help in relieving suffering was very large. The Flood Commission alone could not have compassed the task of relief and rehabilitation. Without the consistent help that came from all quarters the toll of human suffering would have been enormously greater than it was.

General Chu Chin-lan has been closely identified with the Buddhist Society that has again, as in recent famines, raised and distributed large sums of money.

At Hankow the local people had raised and spent about $800,000 before the arrival of the National Flood Relief Commission forces, and were caring for about 300,000 people in several score refugee camps.

Many provincial relief organizations were at work. As an instance may be mentioned the Kiangsu Provincial Relief Committee which distributed about a million dollars in the flood-affected districts of Kiangsu.

Of the private organizations for flood relief one of the most active was the Shanghai Society for Administering Free Relief in the flood-affected provinces. It had an executive committee of 23 members consisting of leading Chinese philanthropists, bankers and merchants of Shanghai. The organization had its representatives and relief workers in all flood-affected provinces. It contributed several million dollars for emergency and winter relief.

The China White Cross Society, which had done a large relief work in former famines and disasters, came forward again during

last year's flood trouble. The Society is unique in that its contributions are all made and distributed by its own members. This organization gave over half a million dollars for relief. The Red Swastika Society was very active in doing emergency relief work such as sending boats into the flooded areas to rescue endangered people, maintaining refugee camps and administering soup kitchens.

The National Flood Relief Commission received a total of $7,348,800 Chinese currency in contributions largely from Chinese sources, of which practically all was allocated for relief purposes.

Flood Relief Committees functioned in many foreign centers where there are oversea Chinese, notably in the Philippines, Dutch East Indies and Malaya, and most liberal contributions were made by them which constituted a good share of the contributions from abroad.

The China International Famine Relief Commission with headquarters in Peiping and a branch in Shanghai reconstructed, through its own organization with the help of funds from America and a sufficient grant of wheat and flour from the National Flood Relief Commission, many miles of dykes in Kiangsi, and conducted a large farm rehabilitation program in Anhwei and Kiangsi provinces for which purposes the National Flood Relief Commission donated 15,000 tons of wheat and flour.

The Chinese-Foreign Famine Relief Commission contributed about a million dollars for relief work and for the repair of some of the major breaks on the Grand Canal Dykes.

The National Christian Council, the National Committee of the Y. M. C. A., the National Committee of the Y. W. C. A., the National Child Welfare Association of China, and the Christian Flood Relief Committee of Shanghai all raised funds for flood relief.

The American Red Cross in the early days of the flood cabled Gold $100,000 to China which was spent for free relief in the Hankow area.

A "Joint Committee for Flood Relief in China" was formed in America in September by the Federal Council of Churches of Christ in America, the Foreign Missions Conference of North America (including the U. S. and Canada) and China Famine Relief U. S. A. Inc. This organization received very large contributions which it expended in China through the China International Famine Relief Commission.

In Great Britain the missionary societies appealed to their constituencies and received and forwarded large amounts for relief purposes.

Committees for flood relief in China were formed in Belgium and Sweden. A unique contribution of several tons of cod-liver oil was received for medicinal purposes among the sufferers.

The Italian Government gave an allotment from the remitted Italian Boxer Indemnity of Gold $200,000 which was spent in Italy

in the purchase of shovels, picks, tipping wagons, track and survey instruments for use in dyke rehabilitation in China in this flood.

Mention has already been made of the greatly appreciated services of Colonel and Mrs. Charles A. Lindbergh in surveying with their aeroplane flooded areas for the National Flood Relief Commission.

A notable gift to the work of the Commission was the free services of many men and women, particularly missionaries, loaned by their respective organizations, who know the language and the people and who thus served admirably, especially in the inspection and commissary department of the work of the Commission. Many missionaries in the flooded areas gave, as is usual in such emergencies, virtually their full time to relief and other phases of the work. Schools, churches and mission compounds of all kinds were filled with refugees. Within the missionary body are many persons with long experience in the difficult task of administering directly the work of relief, and these men and women came forward in this emergency, as in others, and did a notable work.

Flood and famine relief is one of the few forms of work on the mission field in which the gulf between Roman Catholics and Protestants has been bridged. This flood has no doubt made some contributions in bringing these groups a little more closely together.

———=o=———

Some Altruistic and Economic Aspects of Famine Prevention Work

O. J. TODD.

THE problem of reducing the poverty hazard in China has had the attention of many able men of this generation. Some have tackled the problem along lines of agricultural improvement feeling that better strains of cotton, corn, wheat etc., better seed selection, a greater variety of crops, or the giving of more attention to animal husbandry should be specially urged. Others have dreamed of reforesting North China, hoping to stablize rainfall and check erosion, and have made some progress here and there in getting trees planted and protected. Others have worked with fruit, hoping eventually to grow products comparable, for example, with those grown in America and in ample quantity to meet China's needs. Still others have urged the introduction of small industries in rural districts partly to conserve idle labor that now has little means of employment after farm crops are harvested and before spring plowing and planting begins. Rural credit societies have also been fostered to help the farmers who wish to save their surplus earnings when such occur. All of these attempts to help insure a staple food supply in China have had directly to do with China's farming population and have met with a degree of success.

The above mentioned methods of fighting the great poverty menace of China have found their inception, as a rule, in mission institutions or among small groups of outstanding missionaries who have surplus energy aside from that dedicated to the work of evangelization or teaching in schools or handling hospital work for which special activities some insist they are sent to China exclusively to follow. In many instances specialists have been brought to China under mission auspices particularly as teachers in agricultural schools, and more recently as practical country workers in moderately small farm demonstration stations attached to inland missions.

In the past twelve years a new departure has been made in getting after this problem in that the scale of the work and the quality of results have been quite in contrast to what had gone before. And it has grown in favor both with Chinese and foreigners for it is so readily apparent in its effects. It is not a dream for the far distant future. Its fruits are plucked and eaten by the very people who have suffered calamity by drought or flood and almost before the sod has formed over the graves of their friends who have died because of lack of suitable community insurance against predictable catastrophies which are socalled "acts of God" and are repeated with considerable regularity. I refer here to the construction of such public utilities as irrigation projects, flood prevention schemes along some of the principal rivers, and highway construction of a type that admits of rapid transit through formerly difficult country, where autos, ricshas and bicycles can now go in place of the old sedan chair carried by four men.

In years gone by all these matters were considered the responsibility of government alone—national or local—, and many felt the work of looking after these growing needs of the people must wait until the government was able to take hold in a broad way. It was not considered the work of those who had come to China as representatives of the Christian churches though there were, here and there, men whose education and experiences elsewhere compelled them to take more than a passing interest in everything that helped to make life better for the man who digs in the soil and who felt that even weeks devoted to helping improve country roads was time well spent. These men were rare, however, until the famine of 1920-21 in North China seemed to awake in many a spirit of altruism that needed new opportunity for expansion. In one year men who had been content previously to dole out alms to poor or starving country folk became converted in numbers to the workleadership idea and came out of that long period of hard work very much broader in their conceptions of life than any other school extant could have made them. Many of them gave of themselves very much more than they or their missions had purposed giving. But that is often the way in this world. The effect was salutary all around.

From those days of 1920-21, when men gave themselves so unsparingly to a rather new program that consisted chiefly in building

earth roads in Shantung, Hopei, Shansi and Honan a new appreciation of values seems to have grown up. This has to do both with the development of men's altruistic natures and with their sense of proportion in dealing with economic problems. One of the best products of the 1920-21 experiments was the China International Famine Relief Commission which has since its very start been devoting its main efforts toward famine prevention rather than to alms giving, and its greatest work by far has been along lines of constructive service of the type referred to above. It has supplemented and aided the work of the State where the State was not prepared to handle these tasks alone. It has built roads, irrigation projects, and river control structures with increasing success and always with the support and at the invitation of the authorities of the province benefitted. In all of this work it has had the support (at times very active) of local missionaries, without whose aid this work could not have been as efficient or as successful.

My own connection with the above named Commission dates back nine years when I became its Chief Engineer and organized its engineering work. I had previously had the experience of acting as Chief Engineer and Field Manager for the Shantung operations of the American Red Cross where my main work was in handling large numbers (35,000 at one time) of famine stricken farmers on highway construction. This work appealed to me as nothing in my previous experience had. It seemed at that time to many of us that here was a way to draw from men (in staff work) their very best and get them to "give until it hurts" of their best energies. Many did so give that year and many have since. Many more will continue to use this most stimulating outlet for pent-up energy of a high grade that China so needs these days to help fill the gaps in leadership and that the West so needs to develop in order to keep in trim for more difficult tasks ahead.

Famine prevention work strikes at the root of a number of China's economic troubles. Men work for a moderate wage under fair conditions of treatment for community benefits and see the funds properly administered. The machinery evolved by careful staff selection and training has made this work most pleasing to the provincial officials. They are happy to see these improvements that they had no means of inaugurating alone and are usually appreciative of the fact that definite obstacles to the prosecution of public utility construction that seemed insurmountable have been overcome before their eyes. The onslaughts of those who would fight for spoils when public work is to be done have been repulsed successfully. This outside body of men voluntarily giving their services, to the end that men in their communities may have their food supply better insured and distributed, is welcomed. Rarely do false reports spread by petty officials destroy this feeling, much though some are grieved at times to see others handle funds that they would like to handle.

When Dr. Hewlett Johnson, Dean of Canterbury, visited North-west China last May and travelled with me over these irrigation and road projects in Suiyuan, Shensi and Kansu, he was so thrilled by what he saw all along in the line of opportunity for outstanding service on the part of foreigners, the friendly cooperation of the military as well as civil officials in the work, the definite need of such undertakings to help solve both educational and governmental problems, the favorable educational results on the Chinese engineers and other staff members taking part in the work, and the broadening influence on the part of those preachers of Christianity that were giving so freely of their time in aid of this work, that he advised mission members generally, wherever he met them, to take hold of this work and give freely of themselves in it, for along its lines he saw the brightest rays of hope for China. These improvements in living conditions and in transportation that will aid in distribution seemed to him to be most urgent, and to aid in the work should be a pleasure and be considered a privilege by any man adaptable to such service.

Not all will agree with Dean Johnson in this placing of emphasis in the allocation of men's time. Not all missions will give as freely of the time of their staff members as the Dean would like to see them give. They have many other things on their programs that they consider of greater importance and for which their special training better fits them. But few have seen China's needs in the North-west as he saw them and few can look through as intelligent eyes as he possesses. To those who have taken this angle in attempting to solve the problem of reducing China's poverty hazard Dean Johnson has come as a most appreciative critic. He is an altruist all through and has been in touch with economic problems for many years.

The program is broad and only limited by the support that can come from abroad to expand this type of activity. Meanwhile the various provincial governments take new heart and try to follow the lead established by such semi-foreign organizations as the Commission to which I have referred. But most of the provinces are at war in one sense or another much of the time in these days. Their main efforts in recent years have gone to raise and maintain armies either to increase local stability or to wage offensive or defensive war with their neighbors in China. While this chaotic condition lasts there is a distinct need for just such work as has been indicated here. Not only the Provincial governments, but also the National Government, realize that the present situation in China requires as complete cooperation as possible with all agencies working toward the end that poverty among the great masses of China shall be reduced, that education shall be fostered and become broader through better communications, that better understanding shall prevail between the Chinese people and all other people on earth, and that militarism be subordinated to equitable civil government.

The lessons that have been taught in a rather broad way these past ten or twelve years, along lines of economic handling of funds

for public works that are for the immediate benefit and protection of communities that have suffered drought or flood, are sinking in even though the sum total of all this work is rather insignificant when one considers the work yet remaining to be done throughout this extensive territory known as China. That the National Government recognizes the value of such service was evidenced immediately after the great flood of 1931 on the Yangtze. Then every outstanding man who had figured before in this type of altruistic service was urged to help the Government to put through a program of relief and prevention against a repetition of this catastrophy. The Christian world in China can well be proud of the service it has rendered to the people of the Yangtze Valley in aiding during the past year to care for the sick, feed the starving, and supervise the work of rural rehabilitation and dike reconstruction by way of insurance against recurrence of a similar calamity. Much of its training for this service has come through connection with similar work starting in 1920. That there were too few of these workers and that they were not entirely satisfied with the results of their efforts does not diminish the value of the services they rendered. Everywhere they worked hard to make as efficient as possible a hastily constructed organization set up by the Government to cope with a major disaster. A large portion of the funds in hand went to famine prevention in the way of dike building which was the most suitable form of work relief. Much of this was done very economically.

Outstanding examples of the economically handled famine prevention work that will pay back in food returns and land appreciation many times the investment are the Saratsi Irrigation Project in Suiyuan and the Wei Pei Irrigation Project in Shensi, both of which are now functioning successfully having been constructed by the China International Famine Relief Commission with funds of its own (Chiefly from American gifts) supplemented by funds from the provinces benefitted. Many reclamation projects completed in the past eight years in other provinces by the same Commission attest to the economic benefit of such service. The building of a motor road of moderate grades over the several hills between Sian and Lanchow is a task that had not been undertaken throughout the forty centuries or more of Chinese occupation of this territory and use of this travel route. Grades of 20% to 30% had not been eliminated and reduced to 70% until the past year when drastic changes were begun. It was this work in particular, leading one over the Liu Pan Pass (more than 9000 feet above sea level), that appealed so strongly to Dean Johnson's imagination and it was from this eminence that he spoke as one inspired on the altruistic and economic aspects of this work and declared these things to be among the most important contributions Western men can make toward helping China out of her present plight and toward that goal all nations seek to achieve.

Missionaries and Famine Relief

JOHN EARL BAKER

EVER since missionaries first came to China, they have been active agents in the distribution of relief to those overtaken by disaster. Latterly, due to the formation of China International Famine Relief Commission, requests have been made for missionary assistance almost every year in one or more provinces of China. The frequency of these requests coupled with the gradual diminution of the missionary personnel has occasionally given rise to the query as to whether famine relief work is missionary work. As to that, each must answer for himself. I have some views upon the matter but these views undoubtedly are colored by the need which I have felt for the assistance which the missionary can give.

My first experience with missionaries on famine relief was in 1920-21 when the American Red Cross put me in charge of its million dollar appropriation. Silver was worth more than it is now, but taken with other gifts, the funds at our disposal aggregated about $2,200,000 Mex. With this sum, 850 miles of highway were constructed and something over 3700 wells were sunk for irrigation purposes. The road building was handled in seven different jobs; five of these and the well-digging work were under the management of missionaries. These six jobs were completely successful. Of the other two, one was pretty much a failure.

These jobs required a great deal of cooperation on the part of local magistrates and village elders. To these officials I was a complete stranger and to most of them, the Red Cross was not even a name. The local missionary who introduced me when the arrangements were made, became essentially a hostage and, because of the confidence reposed in this hostage, the magistrates and elders gave assurances to property owners and to laborers which were a first essential to undertaking the work.

On these relief jobs, very considerable sums of money must be expended. There is no lack of honest men in China, but for many centuries Government enterprises, especially those of a philanthropic nature, have been considered legitimate prey by the rascally element among the gentry and officials. This rascally element can make life so miserable even for the most conscientious that honest Chinese for a long time refused to have anything to do with trust funds of this sort. The foreign missionary, being free from the charge of belonging to any political clique protected by his extraterritorial status, having knowledge of local needs, prices and reputations, was in a position not only to go straight himself, but to defend the straight-forward and socially minded Chinese from those who have looked upon floods and famines as an opportunity.

Government and philanthropic enterprises in China for centuries have suffered also from the social etiquette which governs personal

for public works that are for the immediate benefit and protection of communities that have suffered drought or flood, are sinking in even though the sum total of all this work is rather insignificant when one considers the work yet remaining to be done throughout this extensive territory known as China. That the National Government recognizes the value of such service was evidenced immediately after the great flood of 1931 on the Yangtze. Then every outstanding man who had figured before in this type of altruistic service was urged to help the Government to put through a program of relief and prevention against a repetition of this catastrophy. The Christian world in China can well be proud of the service it has rendered to the people of the Yangtze Valley in aiding during the past year to care for the sick, feed the starving, and supervise the work of rural rehabilitation and dike reconstruction by way of insurance against recurrence of a similar calamity. Much of its training for this service has come through connection with similar work starting in 1920. That there were too few of these workers and that they were not entirely satisfied with the results of their efforts does not diminish the value of the services they rendered. Everywhere they worked hard to make as efficient as possible a hastily constructed organization set up by the Government to cope with a major disaster. A large portion of the funds in hand went to famine prevention in the way of dike building which was the most suitable form of work relief. Much of this was done very economically.

Outstanding examples of the economically handled famine prevention work that will pay back in food returns and land appreciation many times the investment are the Saratsi Irrigation Project in Suiyuan and the Wei Pei Irrigation Project in Shensi, both of which are now functioning successfully having been constructed by the China International Famine Relief Commission with funds of its own (Chiefly from American gifts) supplemented by funds from the provinces benefitted. Many reclamation projects completed in the past eight years in other provinces by the same Commission attest to the economic benefit of such service. The building of a motor road of moderate grades over the several hills between Sian and Lanchow is a task that had not been undertaken throughout the forty centuries or more of Chinese occupation of this territory and use of this travel route. Grades of 20% to 30% had not been eliminated and reduced to 70% until the past year when drastic changes were begun. It was this work in particular, leading one over the Liu Pan Pass (more than 9000 feet above sea level), that appealed so strongly to Dean Johnson's imagination and it was from this eminence that he spoke as one inspired on the altruistic and economic aspects of this work and declared these things to be among the most important contributions Western men can make toward helping China out of her present plight and toward that goal all nations seek to achieve.

Missionaries and Famine Relief

JOHN EARL BAKER

EVER since missionaries first came to China, they have been active agents in the distribution of relief to those overtaken by disaster. Latterly, due to the formation of China International Famine Relief Commission, requests have been made for missionary assistance almost every year in one or more provinces of China. The frequency of these requests coupled with the gradual diminution of the missionary personnel has occasionally given rise to the query as to whether famine relief work is missionary work. As to that, each must answer for himself. I have some views upon the matter but these views undoubtedly are colored by the need which I have felt for the assistance which the missionary can give.

My first experience with missionaries on famine relief was in 1920-21 when the American Red Cross put me in charge of its million dollar appropriation. Silver was worth more than it is now, but taken with other gifts, the funds at our disposal aggregated about $2,200,000 Mex. With this sum, 850 miles of highway were constructed and something over 3700 wells were sunk for irrigation purposes. The road building was handled in seven different jobs; five of these and the well-digging work were under the management of missionaries. These six jobs were completely successful. Of the other two, one was pretty much a failure.

These jobs required a great deal of cooperation on the part of local magistrates and village elders. To these officials I was a complete stranger and to most of them, the Red Cross was not even a name. The local missionary who introduced me when the arrangements were made, became essentially a hostage and, because of the confidence reposed in this hostage, the magistrates and elders gave assurances to property owners and to laborers which were a first essential to undertaking the work.

On these relief jobs, very considerable sums of money must be expended. There is no lack of honest men in China, but for many centuries Government enterprises, especially those of a philanthropic nature, have been considered legitimate prey by the rascally element among the gentry and officials. This rascally element can make life so miserable even for the most conscientious that honest Chinese for a long time refused to have anything to do with trust funds of this sort. The foreign missionary, being free from the charge of belonging to any political clique protected by his extraterritorial status, having knowledge of local needs, prices and reputations, was in a position not only to go straight himself, but to defend the straight-forward and socially minded Chinese from those who have looked upon floods and famines as an opportunity.

Government and philanthropic enterprises in China for centuries have suffered also from the social etiquette which governs personal

relations among the educated and official class. We have a mild counterpart in America in our "senatorial courtesy." Under the old scholarly etiquette no gentleman can investigate the work of another or audit the accounts of another and expect to remain in the mind of the other as a friend or a gentleman. Modern organization in the west is based upon an entirely different etiquette. Under large scale organization, all work must be inspected and all accounts must be audited rigidly and everyone expects it. Anyone who would resent such inspection or audit would be immediately under suspicion. This attitude is necessary if relief work is to be effective and the givers of charitable funds to be encouraged to give again. The foreign missionary has been able to introduce, to a certain extent, the modern conception of accounting etiquette. Being subjected to rigid accountability himself, he has some "face" when requesting it of the subordinates.

Not all missionaries are equally effective in famine and flood relief work. On the superivisory and inspection side, a great deal of tiresome, dirty work is involved. Tedious, dangerous travel and actual knowledge of materials and their handling are essential. To the bookish, cloistered type of missionary, this sort of work has no appeal and for it he has very little aptitude. There is also the foreign missionary who has little conception of accounts. There was one who was found an even $2000 short in his accounts. We all knew him to be absolutely honest, but where was the money? An expert accountant was sent to his field, and after hours of checking and rechecking, the night was getting late. The mention of bed suddenly caused the missionary to clap his hand to his head, go to the bed which was standing in the very room where the audit was taking place, thrust his hand between the mattresses and pull out a small bale of bank-notes which contained exactly $2000. But even such a missionary can be very useful in the selection of local Chinese with good records and responsible family and in the holding of such seclected men to a standard of duty far beyond that which would be possible by a stranger, foreign or Chinese.

Is it missionary work? What are missionaries here for? If merely to teach a form of belief, possibly famine relief is not missionary work. But on the whole, I have found some of the most energetic of famine relief workers to be those who hold the most fundamental of Fundamentalist beliefs. But there are those who hold that the Christian mission in China is one of service, or that service is the fruit of belief. The educational and the medical missionary are both examples of that school of missionary thought. If service is the prime work of missionaries, what greater service can be rendered than the direct preservation of human life on a large scale! If the device for this large scale preservation of life is labor upon works of public improvement, such as highways, dyke construction and irrigation, what could be more in line with the teachings of Him who said. *"I came that ye might have life and have it more abundantly."*

A Place for Relief Work in the Missionary Programme

G. FINDLAY ANDREW

WHEREAS, in years past in certain missionary circles doubt was frequently expressed as to whether Relief work had an integral place in the programme of the Missionary movement, yet I think that the great catastrophes in China, which have followed each other in such rapid succession in recent years have shown to us all that it is impossible for us to hold ourselves aloof from such efforts which have as their primary objective the relief of human pain and suffering at a time of acute distress.

Through the experiences of these years some of us appreciate the fact that such activity furnishes a possible field wherein may operate in fullest co-operation all three branches of missionary effort —evangelistic—medical—educational. Relief effort, prompted by the right motive of Missionary zeal, is an interpretation in living terms of the Gospel of the Son of God Who Himself spoke so eloquently through a ministry of loving deeds.

Though some missionaries have professed themselves sceptical as to the lasting value of relief work and have stressed the dangers and difficulties of those who engage in it, yet in the hour of acute distress their reasoned judgment has been submerged by the surge of compassion and they have found themselves swept into the current of relief ministry to bodily need. My mind goes back as I write to a certain mission station in the far interior where on a glorious Easter morning the service of God's House had to be suspended whilst all the resources of the missionary's food supply were laid under levy to provide a partial meal for the congregation, composed of many who were literally dying of slow starvation in one of the worst famines that has ever visited north-west China. At such a time it seemed a mockery to attempt a spiritual ministry, without supplementing with a temporal ministry, to brothers and sisters "naked and in lack of daily food." We came to China with the urge of a great impulse to "preach Him" among the heathen. And as our Perfect Example, so we shall often find—and I write this most reverently—our most effective preaching is done in terms of deeds rather than words. In this connection what field of service more rich in opportunity than that in which the relief worker labours? Spiritual and moral dangers abound but surely no work built on a sound spiritual basis need fear a time of stress and testing. It is not my purpose to stress these dangers, which will readily suggest themselves to the minds of my readers who may have had experience in relief work. They will be successfully encountered as those who face them live in spiritual power and are prompted by a wisdom which is God-given in answer to prayer. Concerning the difficulties and opportunities I offer the following thoughts.

Relief work falls under the three headings—emergency, rehabilitatory and preventive. It is in connection with the first two that

relations among the educated and official class. We have a mild counterpart in America in our "senatorial courtesy." Under the old scholarly etiquette no gentleman can investigate the work of another or audit the accounts of another and expect to remain in the mind of the other as a friend or a gentleman. Modern organization in the west is based upon an entirely different etiquette. Under large scale organization, all work must be inspected and all accounts must be audited rigidly and everyone expects it. Anyone who would resent such inspection or audit would be immediately under suspicion. This attitude is necessary if relief work is to be effective and the givers of charitable funds to be encouraged to give again. The foreign missionary has been able to introduce, to a certain extent, the modern conception of accounting etiquette. Being subjected to rigid accountability himself, he has some "face" when requesting it of the subordinates.

Not all missionaries are equally effective in famine and flood relief work. On the superivisory and inspection side, a great deal of tiresome, dirty work is involved. Tedious, dangerous travel and actual knowledge of materials and their handling are essential. To the bookish, cloistered type of missionary, this sort of work has no appeal and for it he has very little aptitude. There is also the foreign missionary who has little conception of accounts. There was one who was found an even $2000 short in his accounts. We all knew him to be absolutely honest, but where was the money? An expert accountant was sent to his field, and after hours of checking and rechecking, the night was getting late. The mention of bed suddenly caused the missionary to clap his hand to his head, go to the bed which was standing in the very room where the audit was taking place, thrust his hand between the mattresses and pull out a small bale of bank-notes which contained exactly $2000. But even such a missionary can be very useful in the selection of local Chinese with good records and responsible family and in the holding of such seclected men to a standard of duty far beyond that which would be possible by a stranger, foreign or Chinese.

Is it missionary work? What are missionaries here for? If merely to teach a form of belief, possibly famine relief is not missionary work. But on the whole, I have found some of the most energetic of famine relief workers to be those who hold the most fundamental of Fundamentalist beliefs. But there are those who hold that the Christian mission in China is one of service, or that service is the fruit of belief. The educational and the medical missionary are both examples of that school of missionary thought. If service is the prime work of missionaries, what greater service can be rendered than the direct preservation of human life on a large scale! If the device for this large scale preservation of life is labor upon works of public improvement, such as highways, dyke construction and irrigation, what could be more in line with the teachings of Him who said. *"I came that ye might have life and have it more abundantly."*

A Place for Relief Work in the Missionary Programme

G. FINDLAY ANDREW

WHEREAS, in years past in certain missionary circles doubt was frequently expressed as to whether Relief work had an integral place in the programme of the Missionary movement, yet I think that the great catastrophes in China, which have followed each other in such rapid succession in recent years have shown to us all that it is impossible for us to hold ourselves aloof from such efforts which have as their primary objective the relief of human pain and suffering at a time of acute distress.

Through the experiences of these years some of us appreciate the fact that such activity furnishes a possible field wherein may operate in fullest co-operation all three branches of missionary effort —evangelistic—medical—educational. Relief effort, prompted by the right motive of Missionary zeal, is an interpretation in living terms of the Gospel of the Son of God Who Himself spoke so eloquently through a ministry of loving deeds.

Though some missionaries have professed themselves sceptical as to the lasting value of relief work and have stressed the dangers and difficulties of those who engage in it, yet in the hour of acute distress their reasoned judgment has been submerged by the surge of compassion and they have found themselves swept into the current of relief ministry to bodily need. My mind goes back as I write to a certain mission station in the far interior where on a glorious Easter morning the service of God's House had to be suspended whilst all the resources of the missionary's food supply were laid under levy to provide a partial meal for the congregation, composed of many who were literally dying of slow starvation in one of the worst famines that has ever visited north-west China. At such a time it seemed a mockery to attempt a spiritual ministry, without supplementing with a temporal ministry, to brothers and sisters "naked and in lack of daily food." We came to China with the urge of a great impulse to "preach Him" among the heathen. And as our Perfect Example, so we shall often find—and I write this most reverently—our most effective preaching is done in terms of deeds rather than words. In this connection what field of service more rich in opportunity than that in which the relief worker labours? Spiritual and moral dangers abound but surely no work built on a sound spiritual basis need fear a time of stress and testing. It is not my purpose to stress these dangers, which will readily suggest themselves to the minds of my readers who may have had experience in relief work. They will be successfully encountered as those who face them live in spiritual power and are prompted by a wisdom which is God-given in answer to prayer. Concerning the difficulties and opportunities I offer the following thoughts.

Relief work falls under the three headings—emergency, rehabilitatory and preventive. It is in connection with the first two that

missionary aid is largely engaged. Because of the confidence inspired in the public mind the missionary is often called upon to dispense emergency relief which has been contributed by all classes of society, representing all shades of religious thought. The gifts are prompted by a purely humanitarian impulse in a desire to save life. They constitute public trust funds and their use should be in the strictest accord with the donors' wishes. Thus, whilst the responsibilities are heavy, nevertheless, the compensation lies in the enlarged field of service and the sphere of wider contacts in which the missionary finds himself. The field is not limited by the bounds of Church membership.

Emergency relief is without doubt the most difficult form of famine relief work and calls for a very high standard of moral and physical courage. The worker must have a cool brain, a warm heart and a steady nerve. His problem is how best to meet limitless need with limited resource. This is the problem most dreaded by all experienced relief workers for its only solution lies along the line of selection in order to reduce the distressed constituency within the necessary limits for the accomplishing of the desired task for which the funds were donated, namely "saving life." No effective good is accomplished through an indiscriminate distribution of available supplies to all who are in need—dire though that need may be—if such distribution only results in staving off for a short time death from starvation. Wherein lies the kindness in bringing back to life and hope the sufferer who has already passed through all the early agonies of the process of death by starvation if such an one has eventually to be abandoned to death? Thus a selection is absolutely necessary and the agonizing strain of this experience can only be experimentally appreciated. To be forced into a situation where you have to select a number of fellow creatures to be preserved unto life, with the sure knowledge that many of those to whom you are compelled to refuse assistance are as veritably condemned to death as though they had passed under the sentence of the law, is an experience to be dreaded. I know no greater strain than that consequent upon an outpouring of sympathy in the face of the appreciation of one's inability to aid.

But when the selection has been made and the organization of the camp, or food kitchen, established, a very rich field for evangelistic effort is open. With the strain relieved the relaxed mind of the sufferer becomes most receptive. Here then is a field of ample scope for the work of the evangelist the medical worker and the school teacher. I remember paying a surprise visit to a large relief camp in company with a visitor of international reputation. The camp was a well organized one in which the burden of the work was carried by missionaries and Christian workers. In one large mat shed the occupants, consisting mainly of women and children, were busily engaged in conning lessons from booklets which on investigation proved to be abridged Christian catechisms. That our visit was entirely unexpected was evidenced by the fact that during our tour

of the camp we did not meet a single missionary or leading Chinese worker. Experiences in the Black Hill Camp in the Wuhan district during the months of last winter furnished ample evidence as to the possibilities of missionary venture in the fields of relief work.

So much then for the enlarged scope for direct missionary effort in relief work. Just a few words with regard to the sphere of wider contacts for Christian influence. Quite recently my attention was drawn to a report compiled by a foreign Government official in which much emphasis was laid upon the noticeable decrease of anti-foreign and anti-Christian feeling in a certain city in the interior. The report credited this result, in large measure, to the relief work in which the foreigners, largely missionaries, had played as large a part. This experience has been duplicated in many parts of China during recent years. In 1930 it was my happy experience to be the steward of a gift from friends in America to the starving people in the north-west. By the fund we were able to maintain about one hundred thousand people through the most terrible months of acute food shortage during that year. These people would otherwise have died from starvation. The pestilence which accompanied the famine had been responsible for a very heavy toll of life during the previous year. This toll included some twenty missionaries of Protestant and Catholic societies, who contracted the fell disease during the course of their relief work. Besides these a number of others who got typhus recovered. This sacrifice made a profound impression. At a great public meeting organized by the Tangpu in the provincial capital, and reported in the Tangpu paper, the Chairman of Tangpu, which had been so actively anti-foreign and anti-Christian during the previous two years, concluded his speech with the following thought, "It is such demonstrations as this which interpret to us in terms we can understand such truths of the Christian faith as 'God is Love.'"

The Missionary and Famine Relief

DWIGHT W. EDWARDS

(*Note*:—For convenience, large population and money statistics are given in round numbers. Furthermore, the amounts of relief given by Chinese societies are in part estimates and there is some money listed under the Chinese general public which is of foreign origin. However, the general trends as indicated by these figures are accurate.)

THE object of this paper will be to show the developments in the relief of suffering due to natural disaster during the period from the drought famine in the five northern provinces of Honan, Shantung, Shensi, Shansi and Chihli of 1920-21 through the relief following the flood disaster in the Yangtze Valley of 1931-1932, and to point out how these developments have been affected by and affect the missionary program and personnel.

There is a very marked contrast between these two famines which have called forth, as far as any modern records show, far and away the largest measures of relief the country has known.

The famine of 1920-1921 was due to drought. A great block of territory comprising 317 hsiens with a total population of nearly 50,000,000 was affected with serious food shortage leaving 20,000,000 people in the destitute class. There was a whole-hearted response to the appeal of suffering. Abroad committees were appointed by inspiration of the various governments and in China both government and private societies took very active measures. The very large sum of thirty-seven million dollars was expended in relief work of which $14,350,000 or 38.7% came from foreign sources, $10,850,000 or 29.2% from the Chinese Government and $11,830,000 or 32.1% from the Chinese public. (Summarizing this results in 38.7% from foreign and 61.3% from Chinese sources.) The administration of relief centered in a group of International Committees—afterwards perpetuated in the China International Famine Relief Commission—who were responsible for the use of the sum of $17,359,000 or 46.9% of the total sum. By diplomatic insistence $3,960,800—the sum derived from the first application of the Maritime Customs Surtax—was entrusted to these committees. The churches through their own organizations spent $2,021,000 in relief work and the American Red Cross $2,248,000 with J. E. Baker as director. The administrative personnel of the above three sums was largely composed of missionaries and church members. The figures show that for a period of six months 5% of the total missionary force in all China was assigned to full-time relief work. Ex-Premier Hsiung Hsi-ling in committee definitely expressed his opinion that based on his experiences in relief work in 1917, he advocated the use of missionaries as the administrative personnel. The program largely took the form of free relief. In fact of the 7,731,000 people relieved by the International Committees and the American Red Cross, only 964,000 or 12.5% worked for the help given and 96.4% of these were included in the Red Cross program.

On the other hand while the exact figures of the Yangtze flood relief are not at hand, the following statements are approximately accurate. The famine was due to unprecedented floods inundating 34,000 square miles of very fertile land in the Yangtze and Hwai River basins. In the main—one excepts the Hwai River and limited sections of the Yangtze River basins—this region has no background of recurrent famine conditions. Tremendous economic losses were incurred totalling an average per family of $457 for each of 4,200,000 farm families which is equivalent to their total income for a year and a half. Yet there was no serious food shortage, prices were little higher than usual and in some cases lower, and wide-spread starvation conditions did not exist except in the regions having repeated famine history. Disease brought the greatest death toll, hunger lagged far behind and drowning was of very small significance. The administration of relief centered in the National Flood Relief Commission

which was the direct appointment of the National Government superseding the regularly established government relief agencies. While this Commission was large and international in its make up, after the first few months it met very rarely and administrative authority was centered in the hands of Sir John Hope Simpson, Director General and Vice-Chairman of the Commission acting for the Chairman Minister T. V. Soong. Including the cost of 450,000 tons of American wheat purchased on credit from the American Farm Board, this Commission has administered relief to the total value of $65,000,000. Nearly $8,000,000 of this was from subscriptions, probably two-thirds of which was from Chinese sources. Of the total amount 4-5% is the maximum that can be credited to foreign countries. In personnel, during the first five months of operation little attempt was made to use more than a very few of the most experienced famine workers in the mission and church groups, reliance being put upon the voluntary personnel which has developed around the Nestor of Chinese philanthropy General Chu Ching-lan, the engineering staffs of the various government conservancy boards and members of government boards. However, as the work became more complicated and the problems more apparent, a very considerable use was made of missionaries and church workers, particularly in certain sections. The character of the relief program had a complete change. In the Yangtze Flood Relief, only from one to two-ninths was free relief, six to seven-ninths labor relief and one-ninth farm rehabilitation. A spade had been substituted for a free rice bowl; a job for a dole, and credit for a hand out. As a result several thousand miles of dikes have been repaired and the countryside not only tided over the emergency period of want but left permanently benefited.

This picture of the two extremes, however, is not complete even in a sketchy form without similarly describing the period of 1921-1931. The famines of this period are in the main as follows:—in 1921-22, flood in Shantung, Honan, Kiangsu, Anhui, Hunan, Hupeh and Chekiang; in 1925-26, flood drought in Chihli, Shantung, Honan, Kweichow, Shensi, Yunnan, Kiangsi, Szechuan and the Metropolitan District; in 1928, Shantung and southern Hopei; and 1929 to 1930 the great famine of the Northwest when Shensi, Suiyuan and Kansu were affected by the severest suffering and greatest loss of life the last half century has known. During this period relief of an international character has been administered by the China International Famine Relief Commission; the Shanghai Chinese-Foreign Famine Relief Committee; and a group of temporarily formed international committees who had charge of the Third Maritime Customs Surtax in certain provinces. The statistics in my hand at the present time show that altogether during this period the sum of $29,474,000 was received of which $12,948,000 or 44% came from the Chinese Government, $11,475,000 or 39% from the Chinese public and $4,179,000 or 14.1% from abroad, practically all of this coming from America.

It is of interest that during this period of 1920-32, a splendid total of $139,610,000 has been spent in relief measures of which the

There is a very marked contrast between these two famines which have called forth, as far as any modern records show, far and away the largest measures of relief the country has known.

The famine of 1920-1921 was due to drought. A great block of territory comprising 317 hsiens with a total population of nearly 50,000,000 was affected with serious food shortage leaving 20,000,000 people in the destitute class. There was a whole-hearted response to the appeal of suffering. Abroad committees were appointed by inspiration of the various governments and in China both government and private societies took very active measures. The very large sum of thirty-seven million dollars was expended in relief work of which $14,350,000 or 38.7% came from foreign sources, $10,850,000 or 29.2% from the Chinese Government and $11,830,000 or 32.1% from the Chinese public. (Summarizing this results in 38.7% from foreign and 61.3% from Chinese sources.) The administration of relief centered in a group of International Committees—afterwards perpetuated in the China International Famine Relief Commission—who were responsible for the use of the sum of $17,359,000 or 46.9% of the total sum. By diplomatic insistence $3,960,800—the sum derived from the first application of the Maritime Customs Surtax—was entrusted to these committees. The churches through their own organizations spent $2,021,000 in relief work and the American Red Cross $2,248,000 with J. E. Baker as director. The administrative personnel of the above three sums was largely composed of missionaries and church members. The figures show that for a period of six months 5% of the total missionary force in all China was assigned to full-time relief work. Ex-Premier Hsiung Hsi-ling in committee definitely expressed his opinion that based on his experiences in relief work in 1917, he advocated the use of missionaries as the administrative personnel. The program largely took the form of free relief. In fact of the 7,731,000 people relieved by the International Committees and the American Red Cross, only 964,000 or 12.5% worked for the help given and 96.4% of these were included in the Red Cross program.

On the other hand while the exact figures of the Yangtze flood relief are not at hand, the following statements are approximately accurate. The famine was due to unprecedented floods inundating 34,000 square miles of very fertile land in the Yangtze and Hwai River basins. In the main—one excepts the Hwai River and limited sections of the Yangtze River basins—this region has no background of recurrent famine conditions. Tremendous economic losses were incurred totalling an average per family of $457 for each of 4,200,000 farm families which is equivalent to their total income for a year and a half. Yet there was no serious food shortage, prices were little higher than usual and in some cases lower, and wide-spread starvation conditions did not exist except in the regions having repeated famine history. Disease brought the greatest death toll, hunger lagged far behind and drowning was of very small significance. The administration of relief centered in the National Flood Relief Commission

which was the direct appointment of the National Government superseding the regularly established government relief agencies. While this Commission was large and international in its make up, after the first few months it met very rarely and administrative authority was centered in the hands of Sir John Hope Simpson, Director General and Vice-Chairman of the Commission acting for the Chairman Minister T. V. Soong. Including the cost of 450,000 tons of American wheat purchased on credit from the American Farm Board, this Commission has administered relief to the total value of $65,000,000. Nearly $8,000,000 of this was from subscriptions, probably two-thirds of which was from Chinese sources. Of the total amount 4-5% is the maximum that can be credited to foreign countries. In personnel, during the first five months of operation little attempt was made to use more than a very few of the most experienced famine workers in the mission and church groups, reliance being put upon the voluntary personnel which has developed around the Nestor of Chinese philanthropy General Chu Ching-lan, the engineering staffs of the various government conservancy boards and members of government boards. However, as the work became more complicated and the problems more apparent, a very considerable use was made of missionaries and church workers, particularly in certain sections. The character of the relief program had a complete change. In the Yangtze Flood Relief, only from one to two-ninths was free relief, six to seven-ninths labor relief and one-ninth farm rehabilitation. A spade had been substituted for a free rice bowl; a job for a dole, and credit for a hand out. As a result several thousand miles of dikes have been repaired and the countryside not only tided over the emergency period of want but left permanently benefited.

This picture of the two extremes, however, is not complete even in a sketchy form without similarly describing the period of 1921-1931. The famines of this period are in the main as follows:—in 1921-22, flood in Shantung, Honan, Kiangsu, Anhui, Hunan, Hupeh and Chekiang; in 1925-26, flood drought in Chihli, Shantung, Honan, Kweichow, Shensi, Yunnan, Kiangsi, Szechuan and the Metropolitan District; in 1928, Shantung and southern Hopei; and 1929 to 1930 the great famine of the Northwest when Shensi, Suiyuan and Kansu were affected by the severest suffering and greatest loss of life the last half century has known. During this period relief of an international character has been administered by the China International Famine Relief Commission; the Shanghai Chinese-Foreign Famine Relief Committee; and a group of temporarily formed international committees who had charge of the Third Maritime Customs Surtax in certain provinces. The statistics in my hand at the present time show that altogether during this period the sum of $29,474,000 was received of which $12,948,000 or 44% came from the Chinese Government, $11,475,000 or 39% from the Chinese public and $4,179,000 or 14.1% from abroad, practically all of this coming from America.

It is of interest that during this period of 1920-32, a splendid total of $139,610,000 has been spent in relief measures of which the

Chinese Government has provided $80,810,000 or 57.9%, the Chinese general public $36,286,000 or 26%, the foreign nations $21,548,000 or 15.4%, there being $956,000 or 0.7% received from miscellaneous sources.

As contrasted with the free relief program of the first period, the developments since have strongly emphasized the method of labor on constructive projects. The engineering department of the China International Famine Relief Commission has since 1921 built 3,084 miles of auto roads and 288 miles of irrigation ditches; sunk 5,036 wells for irrigation purpose; cleaned out or built 284 miles of drainage canals and river reversion schemes and repaired 690 miles of dikes. The outstanding projects included in the above are the Kweichou and Silan roads, both of which are material contributions in linking up remote provinces with the rest of the country; the Suiyuan and Wei-Pei irrigation systems which should water 350,000 acres of land and the Yellow River reversion at Li Tsing in Shantung. Altogether $10,132,000 have been spent in this way.

The writer wants right here to apologize to the readers. He feels that the above statements are about as interesting as an encyclopaedia or a social survey and he personally has always found both an effective cure for insomnia. But dry figures and names seem necessary even if boring and hence they have been given. However, if we knew the true story so well disguised by these statistics, we would find a rare drama of human interest. We would listen to a tale of sacrifice and faith, of devotion and courage, of resourcefulness and skill which deserve the pen of a novelist rather than the directness of an executive or a report-making Y.M.C.A. secretary to both of which charges I have to plead guilty. Nor do I give hope of being able to change into a fascinating writer in the latter part of this article as I attempt to analyze the outstanding tendencies and lessons of these twelve years as they relate particularly to the missionary and the Chinese church.

The Issue—Shall Relief be Given Under Present Conditions in China?

In the first place the relief program since 1921 has developed a sharp issue between those who think that relief should be given in this period and those who think otherwise. It is said that so-called famine is nothing more than an intensified condition of chronic poverty, that the main factors are government chaos and official corruption, that banditry and civil war make honest administration of relief impossible, that famines are natural and beneficial restraint on overpopulation and that an effort to help does more harm than good because it palliates the pain, clouds misgovernment under the name of natural disaster and hence postpones the day of retribution by the elimination of vicious militarism and the establishment of good government. This position has been widely held, particularly by the business groups and by semi-government philanthropies like the American Red Cross. On the other hand it is held that the Christian cannot turn a deaf ear to the appeal of the sufferer no matter how

The Dean of Canterbury starting through Shensi and Kansu.

A family back to Shensi from Kansu.

Engineers Yang, Liu and Todd inspect dike building above Kiukiang.

Men and cattle stop to rest in West Shensi.

Newly complete motor road at foot of Taiyu Hill, West Shensi.

much his government may be at fault; that a wise program of relief may encourage and lead the way to greater initiative on the part of authorities and people; that such may be a constructive force which breaks into the vicious circle of bad government intensifying famine suffering and suffering in turn leading to more chaos, may give heart and hope to the people and may lead the way to a more stable and better economic standard of living throughout the affected districts. As a whole, though not entirely, the missionary movement has been committed to the latter position. In the United States, it was a group of Mission Board secretaries, ex-missionaries and a few warm friends of China in the business world under the chairmanship of Dr. David Brown, a Jewish business man and philanthropist, who for the past few years have faced the coldness of most of the moneyed and diplomatic interests and the drag on giving of the wide-spread depression and raised funds to help the intense suffering from continued famine in the northwest of China and the Yangtze Valley. I believe the latter position has been justified by experience, but, be that as it may, it certainly has been and still is the part of the missionary as representing the Christian movements in other lands to put the giving or withholding of the helping hand and the method of giving on the highest, most Christ-like and most statesman-like grounds. I personally do not believe that this admits the turning of the cold shoulder to the need on the grounds of letting suffering take its own course. Be that as it may, it is certainly a missionary obligation to face such questions from the viewpoint of the idealism and love of Christ.

A Striking Development of Chinese Initiative and Support in Relief Work.

In the second place the above facts rather explode the oft repeated objection that the Chinese do nothing for their own people. The figures given above are not complete. The largest foreign participation in relief was in 1920-21 and even then with complete diplomatic and business support it was only 38.7% of a total of $37,000,000. In the period 1921-1931 it was 14.1% of a total of $29,474,000. And during the past year it was only a maximum of 4% of a total of $73,000,000. In other words figures and facts indicate that the foreign participation in relief work and contributions has served a very valuable function in stimulating and encouraging large Chinese contributions from both private and government sources rather than showing tendency to cause local people and authorities to rest back and let the foreigner do it. If so, this insistence on giving relief in which missionary policy has played a major part has been justified as statesman-like and valuable. It should not be abandoned but continued, always keeping in mind the objective of stimulating and helping local effort and initiative.

The Change from Emergency Free Relief to Constructive Labor and Credit Projects.

In the third place, I think it has been quite conclusively demonstrated that the spade is the best tool in famine and has far out-

distanced the rice bowl. The latter is still necessary under certain conditions but the indigent are ever with us and will eat free food whenever and as long as offered whether famine exists or not. Even the most worthy sufferers are left financially crippled, less able to face the problem of livelihood, and have been given an urge towards pauperism. On the other hand only the hungry farmer will seize a spade at a famine wage and he will quit when his need has been met. The method leaves him selfrespecting as he has worked for what he has got and his labors have left the countryside with a project that aids all in recouping themselves from famine losses and in better facing their hard struggle for existence. It is a corollary of this that the job is not simply a job for a job's sake but that it is offered on some project of large economic significance to the community. In 1920 Mr. J. E. Baker made large demonstration of this in directing for the American Red Cross the construction of a net work of roads in Shantung and Shansi. True some of these roads, as roads, have proved failures, but many have been great successes and a road movement was started which has spread all over north China. O. J. Todd in putting through for the China International Famine Relief Commission the Suiyuan and Wei-Pei Irrigation Schemes has created an interest in and stimulus to river conservancy for stabilizing water for farming that is of wide significance. And let me jump from the spade to the check book in pointing out that the providing of credit at reasonable rates of interest has been shown of immense help in the whole problem. Y. S. Djang, the Executive Secretary of the C.I.F.R.C., has led in an extensive experiment in co-operative credit in Hopei province which has justified itself to the extent that the Shanghai Commercial & Savings Bank has invested $50,000 on a commercial basis in the project, and the National Flood Relief Commission entrusted him with a million and a half dollars of its funds to initiate the co-operative credit movement in Kiangsi and Anhui provinces. This has the full endorsement of the provincial governments concerned as is shown by the fact that the former has added $50,000 of its own funds to the project. They feel it to be the best way of combating communism! Furthermore the mission boards in the States definitely requested and received more than $800,000 gold left over from the American relief funds in 1921 and designated it for the use of the Agricultural Departments of Nanking and Yenching Universities in a belief that the increasing and diversifying of the farm products and the consequent improved economic standard of the farmer was an important factor in the whole matter of famine prevention relief. The recent emphasis of the National Christian Council on home industries is another case in point. In brief, the development of the relief program has been away from free emergency relief with its easy abuses, its pauperizing tendencies and its temporary nature to a constructive facing of the problems of recurrent famine in China and to the meeting of emergency situations as far as possible by the selfrespecting methods of a job and reasonable credit. It may not be extreme to say that in this Chinese relief workers have been creating a policy and working out a technique

which is of international significance and interest and out-rivalled only by the thorough-going methods of the Indian government. In all this program both in conception and execution the missionary has played an important part, and has still a very useful and necessary function to fill.

The Missionary Inevitably Involved in Relief Work.

In the fourth place, the missionary has found himself inevitably drawn into this program. While this was peculiarly true in the conditions existing in 1920, it is still true in 1932. Of the 125 foreigners on the various committees of the China International Famine Relief Commission, 95 are missionaries. In the administration of every project of this Commission the missionary has played a very necessary and useful part except in the case of co-operative credit where a permanent staff is essential, and lessens the value of short-time volunteer administrators. The services of G. F. Andrew of the China Inland Mission have been of note-worthy import in the whole program. In the National Flood Relief Commission, the department of inspection was largely staffed from church and mission groups, the department of transport was similarly helped and there was a considerable sprinkling in the other departments. The Shanghai Chinese-Foreign Famine Relief Committee was dependent in large measure on the missionary. While the day has probably passed when the missionary is the center of the program, and more and more government and private Chinese agencies are bearing the major responsibilities, yet for many years to come he and the church will continue to play an exceedingly useful part. Hitherto this has largely been due to the emergency of the situation. In view however of the developments toward a constructive nature, in view of the great importance this has to the country Christian communities, and in view of the fact that in the regions recurringly affected by famine, the foreign residents are very preponderatingly missionary, why shouldn't this more or less haphazard though almost continuous effort become a definite policy of the work? One is almost tempted to say that the missionary movement is forced to such a step.

Co-operation With Public Bodies.

In the fifth place, I feel that it is clear that in such a program the largest usefulness of the Missionary is attained when his service is given in connection with public relief bodies rather than in a purely church or mission directed activity. The program that is developing requires full co-operation of local and national authorities, gentry and people. In only a very limited measure can it be done in small enough units to be compassed by a purely church organization and its financial support. By readiness to serve these larger projects, by helping to make them a success, by promoting broader and more far-reaching policies, by stimulating helpful giving on the part of the world-wide Christian movement and by using these funds in the most multiplying way, the missionary will be a splendid leaven in aiding

nation-wide economic reconstruction of the countryside. Quiet, strong, useful service of this sort will be recognized as serving the time in China by meeting needs of generally acknowledged supreme importance even though the newspaper headline doesn't play up church connection. One word of warning needs to be given. Such service must be given to public bodies which are sincerely trying to meet the problem and are not feathering some selfish interest. Experience has shown that the foreigner may be used as a chao-pai (sign-board) to meet certain requirements or attain certain more or less selfish ends and has no real work or say in the program. Co-operation with such is impossible. But where there is a sincere desire to attain unselfish ends, I believe that service can be best rendered through full co-operation with public bodies rather than in purely church or mission directed projects.

——=o=——

The Values of Famine Relief Work

CARL F. BLOM

TO begin with I must exclude the social value of relief work. That it exists is undeniable, though not without its serious drawbacks, but from my point of view it does not come within the definition of ordinary mission work.

The same may, with a little hesitation, be said about the political aspect, where however it does more nearly affect mission work in the person of the foreign missionary. Even so, I think it is practically negligible from that point of view.

For the rest I wish to group my impressions under the four headings of Evangelistic, Educational, Church and Charitable work, which I think fairly cover the field.

(1) Practically every form of relief work provides plenty of opportunities for evangelistic effort. Where these opportunities are systematically utilized and more especially where some method of teaching is employed, so as to make the impressions more permanent, and if intelligent and persistent follow-up work continues the temporary activities during distribution, one may reasonably look for results. This presupposes that it is not just mechanical work or intellectual illumination, but that spiritual men and women are at work seeking spiritual results.

On the other hand this work is largely vitiated by the atmosphere of material profit. Not only are the recipients of the dole there for what they can get, but they reckon, that listening is their return for the favours received, and nothing further can be expected of them. Consequently preaching and teaching make little impression, if any. Further, they naturally expect various relief workers to be actuated by the same motives as themselves, and this further discounts any value, that they otherwise would have acknowledged, in

preaching and teaching. Even if, after all this, a positive impression should be left, it would be accompanied by the more or less conscious hope of continued benefit in a material sense.

When the debit and the credit sides of the account are balanced, the remaining value is likely to be very small, and if compared with the probable results of corresponding efforts without the relief work, not likely to show any gain. Judging by net results during 30 odd years that I have had personal experience of famine relief work, and not forgetting exceptions, I am of opinion that it is not much of an asset in ordinary mission work, as an evangelistic agency.

(2) The opportunities for educational work, apart from such teaching as has been touched upon under the previous heading, are naturally limited to what can be done with funds disbursed by missionary societies. Other funds cannot be used for the purpose of Christian propaganda, though naturally Christian workers are at liberty to avail themselves of the opportunities created by the distribution of purely secular funds. Such educational work is either of a more permanent type, as Famine Children's Refuges or subsidized schools or scholars, or of a more temporary nature such as night schools and classes for adults in connection with gruel kitchens or similar institutions. All these are calculated to make much more permanent impressions on mind and heart, and as they also give better opportunities for personal contact, mission workers can better follow the development of the individuals and judge when they are ripe for decision or for more advanced teaching. This is all to the good, if properly utilized by the proper people, who are very rare.

The great drawback is the perpetuating of dependence on foreign funds. In the case of children it is very difficult to fit them for self-support, unless they belong to families who were only temporarily impoverished. Destitute adults will in most cases remain constant or recurrent applicants for relief, and their Christianity, if any, will be coloured by this economic inferiority complex.

On the whole the gains under this heading predominate, but carry with them disadvantages that have to be constantly borne in mind and fought.

(3) The advantages as regards the Church are, apart from the purely humanitarian one of keeping destitute Christians alive and helping others to retain their homes and some of their selfrespect, identical with those under the two previous headings. One may, perhaps, add better Church attendance, and in the case of leaders more sense of responsibility for Church members or adherents in needly circumstances.

In this case, however, the question of mixed motive looms very large and just as large the one of dissimulation. These stumbling-blocks largely discount the gains in the Church work from famine relief from a missionary—or should I say moral and spiritual—point of view. Another serious drawback is that of helpers in the work of distribution. The relief worker naturally wants the best helpers

available and thus is apt to draw upon the class of men and women, who otherwise would be engaged in direct mission work, thus causing a serious loss to these forces. If that were all, one would not have much to say, but the handling of money implies a multitude of temptations. Favouritism, nepotism, "presents" from business people, who wish to handle some of the money, connivance at shady transactions or downright dishonesty—any or all of these abuses are apt to creep in and lead from comparatively harmless deals to serious mal-practice.

The balance under this heading I am afraid must be placed on the debit side, as even the saving of life cannot outweigh moral and spiritual danger and loss.

(4) Under the heading of Charity we have the most positive gains. It constitutes an incontrovertible proof of Christian generosity and sacrifice. It provides an opportunity for the Chinese Christians to share in the charitable work and a stimulant to emulate their foreign fellow believers. It is a reminder to all, that the Christian doctrine of love is not merely a dogmatic statement, but a practical virtue, to be practical not only in circumstances of exceptional need, but at all times and in all relationships. It also provides an example of service without a thought of return or any desire except the welfare of the recipient. Finally and chiefly it is done in direct obedience to God's will and has its deepest *raison d'être* therein.

Allowing for all the drawbacks and abuses referred to under the three previous headings and even admitting that, as Charity, it is liable to miscarry, nothing can do away with our duty as missionaries to take upon ourselves the burden of this administration of charitable gifts, as long as the need exists and the Christian communities at home entrust us with the charge. In this I do not refer to the administration of public funds for relief purposes, whether of Chinese or foreign origin, as these constitute a somewhat different combination, not altogether under the present heading.

Thus, in my opinion, while the value of famine relief as an accessory to ordinary mission work is almost nil, taking the three first headings together, it still must be done without any thought of its usefulness to us, and may be of greatest value when done without any ulterior motive.

Consult Local Disinterested Daniels

ROBERT GILLIES.

THE great lesson learnt from what little Famine Relief work has fallen to my lot is "Ca' canny." When you stand with the means to give relief within arms' length of a famine victim with the premonitory signs of approaching death upon him, you can throw caution aside, and just do your best to save the life. But from the organising office at the farthest-back base all along the

way to the perishing, there are innumerable possibilities that the supply does not reach the needy and that the needy do not reach the supplies.

This of course applies to times and places where only a portion of the community are in need and where the needy are graded "dying," "extremely destitute," "very poor," "poor," "habitual mendicants," etc. Where flood or other catastrophe has reduced all to a common level of helpless misery administration of relief is no doubt somewhat simpler.

Some years ago I reported a certain county suffering from drought but not in need of outside relief. A large sum of money however was allotted to me for administration. Discovering that this grant had been made on the representation of the local official I interviewed this gentleman and asked in the event of funds coming, how he suggested such should be used. He explained that already he had been forced to expend large sums in preventive measures and any money he could get to reimburse this outlay would be very welcome! I lifted the teacup and bowed myself out of the yamen.

Mr. Li was the leading "shen tze" (member of the local gentry), a fine old gentleman, formerly member of the Provincial Parliament, and well known for benevolence and ability. I sought his advice. Said Mr. Li, "Dr. Timothy Richard and Rev. David Hill started Famine relief in the 78 Famine. In villages they visited their methods have never been bettered. They paid a 'lightning visit' to a village, personally saw the destitute and dying, refused to be put off with visits to the poorer relatives of the village elders, but insisted on seeing 'some body worse off than this.' To those who 'could not be worse' ample relief was instantly given. The benefactors acted with the utmost speed and left the district at once. If in some cases inhuman creditors robbed the relieved, that could not be helped, but the loss was less than any other method since devised."

"Well, sir," I said, "You and I could work together on these lines. Could you nominate some others?"

"There is not a third in this hsien," replied Mr. Li, "and my advice to you is send the money back." "Organisation," he added, "always means corruption."

I did so. And some months later I read with interest in the C.I.F.R.C.'s report that the district referred to had not only dealt satisfactorily with its own need but had allotted a handsome sum of five figures to the general Provincial relief fund.

Lesson, always find the local disinterested Daniel before launching on any scheme suggested by a one side or restricted view of the need.

Flood Relief Work in Central China

JAMES J. HEADY

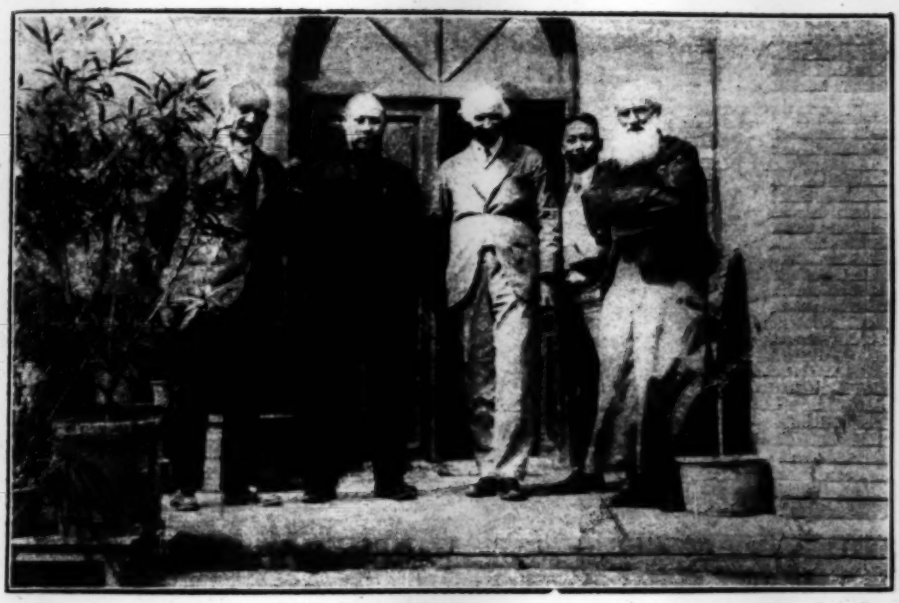
WHEN the great flood overwhelmed Hankow in August 1931, it was found that the part of the Chinese city where the W.M.M.S. premises are situated was some of the highest land in the municipal area. The men's and women's hospitals, the church premises, and the main street for some hundreds of yards, were all just above the highest mark reached by the flood. Naturally refugees from all quarters crowded to this small dry area. The Church Institute and eventually the large new church itself, were opened as a refuge, and about 800 people were accommodated—many of whom remained for many weeks. Their food was partly provided by the Benevolent Societies of Hankow. The multitudes who could not be cared for in this refuge, crowded into every available vacant space on the hospital premises, making it very difficult to attend to the many who were received as patients.

The premises of the David Hill School for the Blind, when the flood-water, which had invaded them, had retired somewhat, were opened as an emergency hospital under the auspices of the National Flood Relief Committee, but staffed and run by workers from the Hodge Memorial Hospital and the Union Hospital (L.M.S. and W.M.M.S.). This Hospital, accommodating at one time anything from 100 to 150 patients, continued until Feb. 1932. Across the Han, the Hanyang Girls' Boarding School, being on high ground, was able to house a great many neighbours whose houses were flooded—including the inmates of a large home for widows.

In Wuchang, arrangements were made for an hospital (in connection with National Flood Relief Committee) to accommodate 50 patients in part of the buildings of the Central China Union Theological Seminary (L.M.S., Ref. Church and W.M.M.S.). The students and church workers of the Wuchang Circuit made this compound a centre of all kinds of helpful ministrations to the thousands of refugees camped in the immediate vicinity. A great deal of evangelistic work amongst the refugees was also carried on with good results at this centre.

This is a brief summary of the work begun in Wuhan while the flood was still at its height, though some of it was continued long afterwards. The funds necessary to carry on this work were provided by the gifts of individuals and churches in China. The Methodist Chunches from many parts of the country contributed spontaneously and liberally, many other individuals or churches, and societies sent generous help. Subsequently considerable sums came from British Methodists.

A very difficult problem was to help in any adequate way those who were involved in this disaster in the outlying parts of the Province. In the Wusueh area, around Tayeh and P'u Ch'i, and in the Han River Valley distress was acute and we could not but help the people in these areas where our Church is working.



Dr. Wm. Kelly, Gen. Fu Tso-yi, Dean Johnson, Engineer C. C. Chang, and Father Verstraeten at the latter's home in Kweihwai, Suiyuan.

Dean Johnson looking into King River canyon near Wei Pei Canal Intake.

Building new dike along the Yangtze in well tamped layers near Kiukiang, Kiangsi.

Mail going into West Kansu on donkeys.

The first method used was to obtain reports from reliable leaders in these various areas and then to apportion help to families according to their needs, our aim being to enable them to pass over the period before the new crops would bring them means of sustenance. Wherever possible this was done in a way which enabled the recipients to do something for themselves and so tide over this time of distress. The help thus given must have enabled hundreds of families to avoid starvation during the winter.

In January we welcomed Mr. Chang Fu-liang of the N.C.C. and were glad to hear his plan for helping the country people by loans on the co-operative plan. By grants from this N.C.C. fund we were able to set up such societies in four different areas. In these societies church members and non-members alike have joined and have been grateful for the help received which has enabled them to raise a crop for autumn harvest.

During the latter months of 1931, our workers joined with those of other churches in the work in the great camp on Heh Shan where over 100,000 refugees gathered. Rev. Shen Wen-ch'ing superintended the distribution of relief in this camp under the auspices of the Flood Rehabilitation Committee. Here also Dr. G. Hadden organised the 1st camp hospital, housed in mat sheds, and the Union Hospital carried on another similar hospital after their workers left the Hospital Ship (generously provided by subscriptions from Shanghai and which was working for some weeks anchored in the Yangtse River).

On a piece of waste ground near Ch'iao K'ow in the Hankow Chinese City, some 40,000 people encamped. There was no controlling organisation and it was impossible to find any satisfactory method of making a general distribution of rice or wheat. Workers from our Churches in that area gave out hot bean-curd milk every morning to children and sick folk, but this was far from meeting the need. At last the idea of working in co-operation with the Rehabilitation Committee in repairing the dike and making a good road along the top of the dike was suggested. This was carried out and hundreds of men found employment and a livelihood in this work for several months. The improved road and dike from Ch'iao K'ow to Griffith John College remain to benefit the community. A great deal of work on dikes was also done near Wusueh. The Methodist Hospital at this place also co-operated in Medical relief work.

In the early spring of 1932 the streets of Hankow were full of women and children begging—a pitiable, distressing sight. Though many thousands were cared for in the refuge at the Fu T'ai Yamen (Wuchang) and in other refuges in Hanyang and Hankow, still those on the streets were numerous. An arrangement was made with the Rehabilitation Committee by which from the Methodist Flood Relief Fund (with help from Hupeh Committee of N.C.C.), we built mat shed dwellings on a site belonging to the Ch'iao K'ow Circuit, to accommodate 500 women and children. The food was provided by the Rehabilitation Committee, though later we helped in this

also. Teachers for the children, a nurse, helpers and instructors amongst the women, the manager of the camp and a resident lady missionary, Miss Swann, also formed part of the contribution of the church to this work. From April to August, hundreds found sustenance, instruction and useful employment in this shelter.

We specially valued the opportunity of doing this work on the dyke and in the shelter, because, though we felt a special responsibility to help church members who had been rendered destitute, yet we felt also that it would be disastrous to help members only. Of those helped in these two efforts non-members were in the majority.

Distress was nowhere greater than in the Han River area. After the flood had subsided in these regions Red armies prevented the people returning to their homes and farms. Now (Sept.) it is possible for the people to return but they are without seed, without farm animals and farm implements, and, in many areas without houses. With the little money left in our fund we are trying to help supply these deficiencies—but the need is very great!

Irrigation and Famine Relief

By the Very Rev. Hewlett Johnson, Dean of Canterbury.

DUST driving in clouds about, dust inches deep beneath; camels padding their way through dust with heads thrown back and noses held high; eagles wheeling slowly overhead; sweating barebacked coolies tilling soil or digging trenches; naked nutbrown children of tender years at their burdens in the field or at their play under the eaves, these are fragments in the kaleidoscopic picture of a seventy-mile ride in a bulletpierced Ford truck over impossible tracks around Paotow and Saratsi in Outer Mongolia. Five hundred miles west of Peking the Yellow River takes its great northward sweep before it turns southward and eastward and then empties itself into the Yellow Sea. At this point, and on its northern bank, Saratsi lies; and to the north of it a range of tall, rugged mountains lifts up the plains of Outer Mongolia on to its back.

It was the Yellow River, and the engineering works along its northern shore, which had attracted me so far westwards from Peking. Travellers seldom come this way. But drought comes, and famine comes, and bandit armies come. All along our track lay large deserted villages, their mud walls roofless, their inhabitants dead or fled. In 1928 the drought had come again, and the people had died like flies.

Bandits are the curse of Saratsi—the bullet holes in the bonnet and steering column of my car are evidence enough of that. Only a short time ago Major Todd, the chief engineer of the China International Famine Relief Commission—my guide and travelling

companion to-day, as his ancestor who wrote "The Student's Manual" had been the guide of my youth,—had suffered attack by bandits in that very neighbourhood and in that very car. He and his men had beaten off the bandits, but not before one of their party had been killed. Villagers must help in their own defence here. The high mud walls and towers of Palakai and its corps of thirty rifles organised by the Roman Catholic priest have preserved the life and property of priest and villagers alike, though the bandits have, indeed, captured the priest's best cart and mules.

Father de Wilde, the priest of Palakai, is a man of fine type. His school for five hundred children, with its cool corridors, the beautiful church, and the campanile of his compound are reminiscent of the Belgium from which he comes. China owes much to Anglican and Protestant missions: at least half of her leading men have been trained in Christian schools, and the great bulk of these in Protestant schools. She also owes much to men of the stamp of Father de Wilde, of Palakai, and Father Verstraeten, of Suiyuan.

The Wealthy Bandit.

The bandit who attacked Palakai is not a poor man. For bandits may be of various kinds. Some are just the desperately poor; soldiers, perhaps, with only their rifles and the power to use them as their stock-in-trade, their pay being long deferred. Others are peasant farmers, taxed beyond endurance in some more southerly provinces, I understand, ostensibly for roads and such like improvements but actually, as often is the case, going ultimately to the enrichment of the tax-imposer or for payment of the armies which extort the tax. Others, again, are men driven to desperation by hunger through famine and flood. But the Saratsi bandit is of another kind. He is a wealthy man, a farmer with opium estates on the western shores of the northern bend of the Yellow River. He rides with 3,000 mounted men, recruited from the very poor. His father seized lands by force and brutality and by force and brutality the son seeks to extend his domains and wealth. Now, however, his fortunes, like himself, are in retreat. His army is split in two. Half of his force crossed our tracks a short time ago and now lies somewhere between us and Peking. The remainder has retreated to the north. The Governor is seizing his lands and his opium too.

For opium is still grown here and elsewhere in China, despite the laws against it. The economic situation, the lack of cheap transit, and the cost of large armies foster its growth. Opium costs much and weighs little. Coolies can carry it and earn a substantial profit where the carriage of rice would be prohibited. Men are fined, indeed, for growing opium, but the Government has no objection to receiving the fine, and the crop is lucrative enough to pay both the fine and the heavy taxation: so the crops are left undisturbed until the harvest comes. We saw innumerable opium fields, with their small, neat tell-tale beds, well watered and well attended by hand. What a blaze of colour these poppies must present in the summer-

time, the plain burning its way up in flames of red and white towards the purple hills! A lurid prophecy of ultimate misery.

Bandits, poverty, and opium-growing are the problems of Inner Mongolia. And they will, perhaps, remain problems until the population is wealthy enough and numerous enough to support an adequate defence force against the bandits, and is able to pay taxation by other and less profitable crops than the opium. California only rid herself of bandit cowboys when she was populous enough and rich enough to do so. It will be the same with Inner Mongolia.

A Fertile Garden.

But drought holds her back. And therein lies the value of these engineering tasks beside the Yellow River. A wide canal is being made to tap the river water and distribute it along numerous lateral channels and then to spread it out through an immense network of small arteries over an area of 250,000 acres. Imagine a tract of land longer than the distance which separates Manchester from Liverpool, and ten miles wide, preserved from periodic drought and famine, and turned into a permanent and fertile garden. This is the work which unfolds itself before my eyes. A great centre of prosperity is being founded. One rich district at least is now provided in a famine-ridden area.

The waters of the Yellow River are always full. The land gradients at Saratsi give it a ready flow. The soil is fertile. Everything calls for an irrigation scheme, and the China International Famine Relief Commission, supported almost entirely by American funds, seized the opportunity and has now nearly completed the scheme. Persuading the Chinese authorities to find £10,000 outright, the Commission has provided £25,000 upon a loan basis, the improved farms being under a pledge to repay the loan by degrees, setting the capital free again for further schemes.

Twenty-five thousand pounds! As I travelled along the main canal and saw its magnitude and the extent of the subsidiary waterways I could only marvel. Five times that sum could not achieve the same result in England or America, despite the use of every type of mechanical aid. This cheap construction is made possible owing on the one hand to the largely voluntary service of so many skilled workers, missionaries and engineers alike, and on the other to the low wage the coolies receive, two or three pence a day, the price of a postage stamp from England to America. No decent person likes these low wages, yet they are high for the neighbourhood, and money goes far in a land where I bought a cooked chicken whole for fourpence! Furthermore, the men who receive the low wage are saved by it often enough from sheer starvation. They will also be the first to benefit by the irrigation scheme, for they are the farmers or farm labourers whose countryside receives the water.

Bandits' Return to the Farm

These irrigation works are having other consequences for China. Recently, in company with Major Todd, I visited the civil and military

governors of this region, in some respects one of the most important in the whole of China. We talked of the fine experiment being made by Governor Yen, under the supervision of Mr. Ren, a student from the Nanking Agricultural College. The Governor has purchased 6,000 acres of the newly irrigated land and proposes to farm it with modern methods. He invites local men to take a holding on this semicommunal farm, they receiving 70 per cent of the produce as their share. He invites bandits to settle there, securing for them a pardon if they hand over their guns and turn to honest work. Naturally I urged strongly that the scheme should be extended and a yet larger area brought under irrigation. Our hosts expressed their eagerness to do so and to contribute handsomely in the future, as they have done in the past, if England and America would give the initial aid in continued loans and in skilled supervision. For this, they explained, would also enable them to carry still farther their scheme for getting the soldiers back on to the land. The soldiers are to begin work as labourers. By stages they are to gain a permanent holding in the communal land. It is a scheme with a double edge: soldiers return to the land; the land also is peopled with men well trained to defend themselves. It is a form of communism perhaps best suited to North China's present needs.

There are sights enough here in these lovely uplands, where Mongol meets Chinese, to enthral any intelligent man; birds, and beasts, and flowers; ancient coins and mirrors and Nestorian crosses, and the ceaseless backward and forward flow of rival peoples; but this great scheme whereby the best skill, the most generous offerings, and the highest ideals of the West are laid at the feet of the East and where East and West together strive to create a new world outstrips them all. The world to-day is crying aloud for some form of communal effort; here is a noble experiment of a most promising kind. And it is being achieved in face of constant dangers. As I write a sentry with fixed bayonet tramps above me on the sand-bagged parapet of this Saratsi compound. At the moment all is quiet, but recently Dr. Kelly and his staff were living in fear of attack. Engineers, like missionaries, take their lives in their hands. The technical achievements of Major Todd and his staff fill me with admiration. But when I recollect that little home in Peking where I saw the Major's children playing on the lawn, and then see the bullet holes in his car, my admiration grows greater still; and it is admiration for another kind of quality and an even higher one than that of skill.—*Manchester Guardian.*

—+—=o=—

In Remembrance

Rev. J. Mercer Blain, D. D.

ON the early Sabbath morning of September 4 about three o'clock, Rev. J. Mercer Blain, D.D., of Hangchow quietly passed to his eternal rest. He had been in impaired health for a year or more, but was going on with his regular work. He and Mrs. Blain had just had a happy reunion on Kuling with their

daughter and son-in-law and the first little grandson. Dr. Blain's last public act was to conduct on Aug. 28 a communion service, which he did with much impressiveness. One week previous he had baptized his little grandson and namesake.

Those who came down from the mountain with Dr. and Mrs. Blain and who saw him at the Missionary Home on his way to Hangchow were impressed by his cheerfulness and apparent good health. Arriving at Hangchow, he plunged into work, answering letters and receiving visitors. Saturday was spent in this way, and Saturday night he talked with friends until a late hour. Toward midnight he was taken with what appeared to be indigestion, but the usual remedies gave only partial relief, and before doctors could be summoned, he was past human aid. Only Mrs. Blain and Miss Annie Wilson were with him at the time. He died of a stroke of apoplexy. His life was one of calm assurance and steady work. His end was peaceful and he rests with others who have gone before, in the beautiful Christian cemetery on the hills near Hangchow.

John Mercer Blain was born of an old Virginia family near the historic city of Lexington, Va. His mother, Mary Louise Mercer, was a granddaughter of General Hugh Mercer, who emigrated from Aberdeen, Scotland, in 1747, organized the minute men of Virginia, was made brigadier-general by Congress and became the hero of the battle of Princeton. His father, Rev. Daniel Blain, D. D., was for forty years a Presbyterian minister. Mercer received his earliest impulse toward foreign missions through hearing his father's monthly "Children's Preaching," in which he read from the "Missionary" Mercer's mother was one of the great little mothers of the Church. She reared six sons, three of whom became ministers and three others officers in the Presbyterian Church. Mercer Blain cherished and passed on his noble inheritance. His father was both preacher and teacher, conducting a boy's school in addition to his pastoral work, and his oldest son, Mercer, inherited and developed these same aptitudes. He graduated from Washington and Lee University and from the Louisville Theological Seminary. He arrived in China in January, 1897, and in August of the same year was married to Miss Claude Lacy Grier of Concord, N.C. Miss Grier had wished to come to China, but was appointed to Japan instead. Thro her marriage to Mr. Blain she came to China after all. One of the home papers referred to the marriage under the caption "Japan surrenders to China." Another: "A New Treaty between China and Japan." Would that all treaties between China and Japan might result as happily as this! Dr. Blain spent about half of his missionary life in Kashing where he established and became the first principal of the boys' high school, in addition to doing evangelistic work. The other half he spent in the Hangchow field where he did both local and itinerant work as an evangelist.

In all his relations with fellow-workers, missionary and Chinese, he is remembered for his gentleness of spirit his unwillingness to speak evil of others, his uniform thoughtfulness, the apparent

leisure with which he received every visitor (and many came to him with their troubles), and his love of the poor.

A Hangchow missionary of another mission writes of him:

"I know of no man in China who was as lovable as "our Dr. Blain" and we of Hangchow can always be glad of the years of association with him.—so kindly in all his judgments—so expressive of love in his hand-grasp, which we felt more than once here in Kuling this summer. What a blessing he was to all of us who knew him and what a heritage he has left to his children and friends of the radiant possibilities in Christian living.

I think of his warmth of brotherly and fatherly counsel in the Presbytery meetings, where I have seen him working in such unassuming and patient harmony with the Chinese pastors, that one might easily fail to see that it was a real achievement in attaining a true christlikeness."

He contributed to the larger interests of the Kingdom of Christ in China by his ready cooperation with union movements and institutions which, in his judgment, made for the promotion of true religion. He was the first treasurer of the United Presbyterian Church and later of the newly formed Church of Christ in China, continuing in this position for several years; and by his brotherly spirit and good judgment took a generous part in bringing about an organization that comprises one-fourth of the Protestant Christians of China.

Dr. Blain illustrated, as does Mrs. Blain, the truth of the ancient promise, "For the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children." Their oldest daughter, Margaret, being of the second generation of missionaries, was married to Rev. Raymond Kepler of the third generation of missionaries in China, Raymond's grandfather and grandmother being the late Dr. and Mrs. George F. Fitch, of blessed memory. His mother is Mrs. A. R. Kepler. Thus, little Mercer Raymond Kepler is of the fourth missionary generation on his father's side and the third on his mother's side. May he carry on the succession! And, no doubt, China will still need missionaries when he comes of age.

Our dearly beloved colleague left us suddenly and unexpectedly for we had hoped, as he did, that he might be spared for many years of service for China. He was only sixty-three. But though he rests from his labors, his life is being multiplied. The large number, especially of young men, who were touched and blessed through him can never be known until "that day."

He is survived by his wife and three children, Mrs. Raymond Kepler of Siangtan, Hunan, Daniel Blain, M.D., New Canaan, Conn., and Miss Elizabeth Grier Blain, Concord, N. C.

P. F. PRICE.

Our Book Table

ETHICS, BY NICOLAI HARTMANN (three volumes). *Messrs. George Allen & Unwin, Ltd.*

Vol. I, Moral Phenomena, price 12/6
Vol. II, Moral Values, price 16/–
Vol. III, Moral Freedom, price 12/6.

In the preface, the translator of this work, Dr. Stanton Coit of the Ethical Church, gives us a brief account of the author and of the way in which the book came to be translated.

Dr. Hartmann was born of Protestant German ancestry in Riga, Latavia, then a province of Russia. He studied first in St. Petersburg and then at Marburg. He now occupies the Chair of Philosophy in the University of Berlin.

The book was begun during the Great War, and in the winter of 1916-1917 while fighting in the trenches on the Eastern Front, he made his analysis of "Moral Values." In point of time Vol. II was actually written first, and then Vol. III, and last of all Vol. I.

The German original was published in one large volume of 746 closely printed pages, but the translator has divided the work into three volumes, as the treatise clearly divided itself up into three parts.

Dr. Coit became interested in the book through seeing a criticism of it in the International Journal of Ethics. Upon reading the book, he became impressed with its value, and decided to take up the laborious task of translating it into English. This he has done in an admirable way, and with such clarity that the English reader has little difficulty in understanding the thought of the original.

It was evidently a labor of love as in the advertisement of the Ethical Church in the Hibbert Journal, Dr. Coit makes the statement that "the point of view of the Ethical Church is set forth in the three volumes of Nicolai Hartmann's Ethics, 1932, published by George Allen and Unwin."

In Volume I on Moral Phenomena, the author states his position clearly as a follower of the Intuitionist School of Ethics. He distinguishes between the two Schools: the Intuitionist and the Utilitarian, in the following words, the one (Utilitarian) asserts the priority of good to right, after the manner of Bentham, and the other (Intuitionist) that of right to good after the manner of Kant.

He is not, however, an out and out follower of Kant, but goes back of Kant to Plato. He does not agree with Kant that the moral law, because discerned *a priori*, issues from Reason, and is a self-legislation of the rational will. He criticizes Kant's formalism, and claims that the "ought" must have some content. We must know the *what* of the *ought*. We must know what is of moral value. Without that knowledge the categorical imperative is not a real guide to conduct.

Hence he maintains that moral values are self-existent and eternal in the same way as Plato asserted the existence of the "world of ideas."

> "There is a self-existent ideal sphere in which values are native, and that, as the contents of this sphere, values, self-subsistent and dependent upon no experience, are discerned a priori."—Vol. I p. 165.

He has no use for the Ethics of Consequences. Consequences do not depend upon the will alone, but it is the will alone which in an action can be good or bad.

This of course is similar to Kant's teaching that it is the good will alone which determines the goodness of an action.

Dr. Hartmann is a realist then in the sense that moral values exist apart from the human mind and contain the quality of oughtness. Man has a moral sense and knows these values a priori, apart from the consequences of conduct. He is free to accept or reject the moral value as it comes to his consciousness in facing a situation, and upon his decision the moral or non-moral character of his action depends. By his act the moral value becomes an actuality in the world of sense and time. The two spheres exist: that of the moral values in

themselves—impersonal values, and that of the sphere in which we live. Each time we respond to a moral value, and act according to it we are giving it actuality in our world of human existence.

In some ways the first volume is the most important of the three. It is a revival of Plato's Philosophy stated with fresh arguments and in a very forcible manner.

We will postpone our critical remarks until we have briefly considered the other two volumes.

Volume II, on Moral Values is a very thorough exposition of a difficult subject.

The attempt to classify and grade the different moral values is exceedingly interesting, but as the author himself confesses, cannot be considered final.

His discussion of the virtues is exceedingly stimulating and will be appreciated by all teachers of Ethics.

Volume III. on Moral Freedom is a most able discussion of the problems connected with the Freedom of the Will. He discusses the various attempts to prove free will, and to a certain extent agrees with Kant in a twofold stratification of the world—"whose object was to show that besides the causal order there is another, which we meet with only in the will of man but which we can verify there just as certainly as we can verify the causal order in the process of nature." —Vol. III. p. 59.

He finds evidence of moral freedom in man's sense of responsibility, accountability and guilt. If man is not free, then his consciousness of responsibility and guilt would be a delusion.

> "A being who takes responsibility upon himself and carries it, must somehow be capable of doing so. But a rigid conception of just this capacity is none other than the conception of moral freedom. Consequently—so one would think—a person's moral freedom is necessarily involved in his being capable of responsibility." Vol. III p. 155.

The world of nature is a determined world. In it casuality reigns and there is no freedom. Neither is there any teleology. Man because he is free, is superior to the world of nature. His will in responding to a moral value and actualizing it in conduct is an added determinant, and as such brings in something new into the chain of causes and effects. Through the actualization of moral values in the world by the determination of free agents, there come in finalism and teleology which are not to be found in nature itself.

So much for a brief outline of this exhaustive study of Ethics.

Naturally it will meet with the approval of intuitionists. At the same time one feels inclined to ask whether it is entirely satisfactory even from the point of view of that School. It is difficult to believe in the self-existence of impersonal moral values in a sphere of their own.

The word "value" implies that some subject must do the valuing. As you cannot have a thought without a thinker, so you cannot have a moral value without a valuer.

Dr. Hartmann has not removed the difficulties we experience in Plato's world of ideas. He is seeking something that is absolute in the face of the ethics of relativism. Can he find it apart from positing an absolute Being with absolute moral values? But Dr. Hartmann is anxious to make ethics independent of religion. The most unsatisfactory chapter in his book is the last on Ethical and Religious Freedom.

Here he describes what he considers the five antinomies between Religion and Ethics.

(1) Religion is concerned with another world and belittles the value of the world, while ethics does the reverse.

(2) The belief in God degrades man. "That anything whatsoever in heaven or on earth, should take precedence of man, would be ethically perverted; it would not be moral; it would be treason to mankind, which must rely upon itself alone."

(3) Moral values must be absolute in themselves and cannot rest on the fiat of God.

(4) The finalistic determinism of divine providence abolishes ethical freedom.

(5) Religion teaches of salvation whereas Ethics holds that guilt self-incurred is inescapable.

There is much that is disappointing in his treatment of Religion and many of his criticisms are based on misunderstanding.

Dr. Hartmann is entirely silent in regard to the evolution and development of moral judgments in the human race. A satisfactory system of Ethics can only come from a synthesis of the truth contained in both Schools, the Intuitionist and Utilitarian, and Dr. Hartmann has presented only the a prioristic side.

F. L. H. P.

JOHN THOMAS GULICK, EVOLUTIONIST AND MISSIONARY. *By Addison Gulick. Chicago: The University of Chicago Press*, 1932. Pages, 556. G$4.00.

An important book. For the habitual reader of missionary biography a book to own and read. And not less for readers who cannot be so classed, among whom, it must be confessed at the outset, is this reviewer. If it fascinated him, it will fascinate you also.

John Thomas Gulick belonged to the second generation of that Gulick family of which the third have been and the fourth now are American Board missionary workers in Japan. He was born in 1832 and died in 1923, and suffered from ill-health all his life!

As a child in Hawaii, as a youth in the California gold fields, though it seems he would have preferred to make flour sacks in San Francisco, as pioneer missionary in Japan, where he was so far in advance of his Board that he had to support himself by taking photographs of the shoguns while waiting for them to decide whether to enter that field, as pioneer worker in Kalgan, Mongolia, and back after twelve years to Japan again for thirty more years,—his travels, his observations, his experiences are sufficiently interesting of themselves. One of the many points which illuminate ninteenth century missionary work is this; that when the American Board withdrew from the Hawaiian Islands, they urged their workers to assume secular pursuits and settle in the Islands; the understanding that seems to obtain there between the natives and the solid white citizens is thus no accident.

But this, which would be the meat of an ordinary biography, is but the background of this study of a father by his son. For along with the full life of a missionary, and handicapped by both ill-health and excessive near-sightedness, John Gulick found time for another interest, which makes this a biography with a difference.

As a boy of thirteen he began to collect landsnails, as other boys collect butterflies. The other boys forget their butterflies, but this boy stayed with his snails, until in after years, George John Romanes, the noted British Darwinian, could say of him, "Gulick is the most profound of living thinkers upon Darwinian topics." Almost as Marco Polo's book drove the young Columbus to discovery, so Darwin's "Voyage of the Beagle," started Gulick on his life work. As were the finches of the Galapagos Islands to Darwin, so were the Achatinellidae, or land snails of Oahu, to Gulick. What *is* the origin of species? each one asked himself. Gulick knew Darwin, Wallace, Agassiz and Romanes; and the British Museum purchased one of his collections. He corresponded with Romanes for a dozen years and joined with him in opposing Darwin's over-emphasis on natural selection by environment. Gulick's thesis maintaining "divergent evolution through cumulative segregation."

But this is not just a book about biology, any more than it is just a biography. Its theme is how a research evolutionist became and stayed a missionary. Its

motif is suggested by the fact that the "Chinese Recorder" actually took an article by John Gulick, entitled, "Evolution in the Organic World" and published it (July, 1885) as it now takes articles about modern trends in education. We read in this biography, which is fully documented with journals and letters, how his studies helped so often the harsh struggles of Calvinism with modern thought which no missionary could have escaped in those days, and how it assuaged the loneliness of this "solitary scientist."

But his science and philosophy did something more for Gulick the missionary than modernize or console him. They provided him with a weapon and an instrument, too little neglected by the highly trained missionaries of our day. Gulick discerned, what has been noticed by few, that "there was a kinship between the realistic philosophic tendencies of Confucian and Buddhist agnosticism and the rationalism of non-Christian European thought" (p. 306), and that only a Christianity based solidly on philosophic grounds could take this "unoccupied territory" of the Eastern mind. Gulick went even further; he was wont to open his evangelistic efforts among the young men of Japan, "with an investigation of the sources of philosophic judgment;" and I know of nothing more modern than that!

The book has been excellently prepared; the letter-press is perfect; the pictures, plates and index, leave nothing to be desired. The most important omission is a succinct statement of the controversial issues involved between Charles Darwin and John Gulick; of evolution we know in general, not in particular, and of conchology, nothing at all. One detects also in the running commentary between the letters some thing of a bias on the part of the son that science is intrinsically superior to orthodoxy, whereas it was the father's view that science should be the servant not of his orthodoxy, but of his religion.

RODERICK SCOTT.

"OBTAINING PROMISES," *Report of the China Inland Mission, 1932.*

The title of this report is a significant one as "the Mission would collapse immediately if it did not consist of men and women who through faith, obtain God's promises." It has been true of the work of the Mission during every year since it was founded, but there is a special fitness in the choice of this title for the Report of last year, because it was issued during the centenary of Hudson Taylor, the founder of the Mission, who was born on May 21st, 1832. "Hudson Taylor staked his whole life on his belief in three great facts: "There is a living God," "He has spoken in the Bible," "He means what He says, and will do all He has promised."

The Report speaks of an early promise and later disappointments, of political dissensions, Communist propaganda, catastrophic floods, and frictions between China and Japan. At the same time, so far as the China Inland Mission is concerned, improved conditions are reported. The coming of the Two Hundred is especially note-worthy and the increasing fruitfulness of the work is seen in the paragraphs in "Work and Workers," which we have reprinted from this Report.

THE RURAL COMMUNITY BY DWIGHT SANDERSON. *Ginn & Co., 1932, pp. VIII+723.* G$4.40.

This weighty and scholarly volume, while it appeals primarily to the student of Sociology, is of interest to all who are—and who in China is not?—concerned with rural life. The first three chapters deal with the rural community as a sociological group, the evolution of the rural locality group, and the primitive agricultural village, respectively. Then come seven chapters dealing with "The village community;" its history and structure; its relation to the land; its economy; political organisation; social institutions and social control; and finally "the cause of decline."

Chapter XI describes "the modern agricultural village," "the most common type of rural community for the greater part of Europe and Asia," and "the

direct successor of the village community." Attention is drawn to the emergence of new features in the village structure, to the adjustment to commercialisation of agriculture through co-operative organisation; to the lesser degree of autonomy, and the more complex social life of the village accompanied by "the marked increase in both quantity and quality of peasant leadership."

"The modern village community" consisting of the village with the scattered homesteads of the neighbouring country presents an essentially American problem. There follow two chapters on social organisation, attitudes, and control, and two on the future and the sociological significance of the rural community, while the final chapter deals with conclusions.

The author is a Professor at Cornell, and the book reflects the Cornell interest in China. Thus the Chinese village is chosen as the type of "village community," (Chap. IV) but this, alas, is because the Chinese village is "simple and static," and therefore the treatment does not throw any direct light on the problem of rural reconstruction. For the rural missionary it would be a great boon to have in convenient form a summary of the guidance which emerges from such a study as this, with its international outlook, followed by a discussion in the light of this guidance of the forms of effort being made in China by, for instance, Dr. James Yen, Mr. Liang Shu-ming, Dr. W. T. Tao, and various Christian organisations.

The reviewer is tempted to make some suggestions, but there is a better way. Professor Sanderson, in the Preface, makes acknowledgement of his indebtedness to Dr. Robert E. Park under whose direction the studies were begun many years ago. Happily Dr. Park is now at Yenching University. Will not the Yenching Department of Sociology undertake the task just indicated?

J. B. T.

CARLYLE, by EMERY NEFF. *Allen & Unwin, London.* 10/6.

The author of this biography deserves great praise for the clarity with which he portrays his hero and his hero's environment. We are presented with a clear picture of England and Scotland during the nineteenth century, and Carlyle's influence thereon.

Carlyle's life is the story of a splendid struggle, and should be a great inspiration for a young man of to-day. From his earliest years, he was a prodigiously hard worker. Thomas Carlyle, lacking a month of being fourteen, set out on a walk of almost a hundred miles to Edinburgh—how many present-day youths of thirteen years would be entering a University, or be walking a hundred miles to their institution. He hated patronage and the production of literature merely to make money, yet he was not afraid of hard work. In an early prayer he wrote. "Grant that with a heart of independence, unseduced by the world's smiles, and unbending to its frowns, I may attain to literary fame. And though starvation be my lot, I will smile that I have not been born a king!" Another characteristic was his insistence on truth. In his passion for honesty he was very pungent in many of his criticisms, e.g. "Fell slaughter, one of the most authentic products of the Pit you would say, once give it Customs, becomes War, with Laws of War: and is Customary and Moral enough; While, see! so long as it is but dressed in hodden or russet: and Revolution, less frequent than War, has not yet got its Laws of Revolution, but the hodden or russet individuals are Uncustomary—O shrieking beloved brother blockheads of Mankind, let us cease shrieking and begin considering!"

Carlyle performed a great service when he turned the thoughts of the Romantic authors from considering the problems of the individual to dealing with the problems of society. He felt that, "It is in Society that man first feels what he is; first becomes what he can be. In Society an altogether new set of spiritual activities are evolved in him, and the old immeasurably quickened and strengthened." He was the champion of the poor and the oppressed, and encouraged young patriots like Mazzini who sought liberty for their country. As Mr. Neff so clearly shows, Carlyle denounced slum conditions and outlined a

course of social reconstruction, declaring that a Minister of Works should rescue the army from "strenuously organized idleness" to form the nucleus of "industrial regiments" of the unemployed, disciplined to do useful public works and sanitary offices, and the navy to carry unusable population to the empire overseas. These reforms together with universal education, should be the first duties of an unselfish, farsighted dictator. Another feature of Carlyle's philosophy of great interest to workers in China is his emphasis on education. But in one reform his faith remained unshaken; in free education, not mere reading and writing, that produced glib salesmen, but manual training, that might restore honest craftsmanship and non-parasitic activities.

The author of Sartor Resartus lived a strenuous life, and after reading this stimulating biography we realise that his pen was nobly used in the service of his fellow-men.

J. S. B.

WORLD DISORDER AND RECONSTRUCTION, BY HUBERT BLAKE. *George Allen & Unwin, Ltd., England.*, 6/-net.

This work is a brief attempt to state the causes of the deepest and longest business depression in history which now involves the whole world. Then, in a constructive spirit the author brings forth his idea of a remedy for the situation.

The causes enumerated are four; overproduction of primary commodities, wrong management of the currency, war debts and reparations, and the Wall Street crash of 1929.

The conclusion of the first part of the thesis is that this depression may turn out to be a blessing in disguise, and if wisely handled there will not only be improved trade, but a recovery and a discovery of financial hegemony among nations which could not have been otherwise realized.

The world having been brought low through lack of planning and foresight, the period of panic and fear now having begun to subside, now is the time to take a step forward towards recovery. The nations having been brought closer together through common suffering are held together now by a community of interests; therefore, it is possible that the corrective remedy of cheap money can be applied. Business can and will be stimulated by raising the interest level. The depressed sections of the world should be helped along by capital loans. In brief the remedy is cheap money for all productive business.

All students of economics and business would agree that monetary difficulties are important in the present situation, but all would not agree with this book that recovery lies alone along this one road. Many other difficulties will survive such as the tariff problem, disorganization due to rapid industrialization and the problem of war and of war debts.

S. S. BEATH.

AIDS TO CHRISTIAN BELIEF, Rt. Rev. FRANCIS J. MCCONNELL, D.D., *The Abingdon Press*, G$1.00.

This is a suggestive and inspiring book. Taking it for granted that the reader is friendly to Christian ideals and practice, the very human, very wise and widely read Bishop presents a set of aids to the deepening of religious conviction. In the first chapter on Scales of Values it is made clear that life does not always move along by logical rules, life being more than or different from, logic. In discussing the question of balance and proportion and perspective it is pointed out that the best scale of values for the approach to Christian teaching is that of the human values and that for Christian thinking the aim is always to keep the human values in the first place. Christianity conceives of human values as human life at its best and largest.

In the second chapter we learn that the growth of ideas, religious ideas included, does not, except in a general way, resemble the workings of strict

reason. But it is impossible in a limited notice to indicate all the valuable points in this and succeeding chapters. Incubation, illumination, and verification are important factors in the growth of ideas. There are many phrases that arrest attention, evoke a chuckle, and lead to clear thinking. Such as "the worst type of advocate of free speech is the man who insists that his freedom of speech implies a compulsion on one to listen." "Much of psychoanalysis is depressingly deterministic as far as theory goes, and exhilaratingly optimistic in actual practice."

JOURNAL OF THE NORTH CHINA BRANCH, ROYAL ASIATIC SOCIETY. *Volume* LXIII—1932. $7.00.

This volume contains a photograph and description of the Society's new building, also scholarly monographs on a variety of subjects, such as Political Idealists and Realists of China, IV and III centuries B.C., Chinese Anthropometrics, A Poet-Monk of Modern China, Chinese Paintings and Porcelains, etc. Also a series of book reviews.

RELIGIONS OF OLD KOREA, CHARLES ALLEN CLARK. *Fleming Revell Co., N. Y.* Price $2.50

This is a new edition of the author's work, first produced in 1921, but now thoroughly revised and enlarged. Buddhism, Confucianism, Shamanism, the Chuntokyo Cult and other cults are discussed. There is also a chapter entitled—"First Contacts with Christianity in Old Korea." The book represents the original research of a missionary who has spent nearly thirty years in Korea. The author states that both Buddhism and Confucianism were passed on from China to Japan by Korea.

KOREA: THE HERMIT NATION AND ITS RESPONSE TO CHRISTIANITY. *By T. S. Soltau. World Dominion Press, London.* 2/6 net. 1932.

This survey of the Christian Movement in Korea will be of interest to missionaries and Christian leaders in China. It includes photographs, maps and statistical charts. There is a description of the country and the people, an historical sketch of the introduction of Christianity into Korea and up-to-date discussion of the present situation and its problems. The author is a member of the American Presbyterian Mission, North, which has "stood for self-support from the beginning" and "has always sought to emphasize the supreme importance of the Korean Church bearing the responsibility of maintaining its own church workers." The result of this policy is revealed in this study.

MIRACULOUS HEALING. *By Henry W. Frost, ex-director of the China Inland Mission in the U.S.A. Richard R. Smith, Inc., New York City.*

"The special theme of the book is God's healing apart from means" and includes the author's personal testimony and the stories of many other persons. The author does not advise against the use of medicine or surgery. His position is summed up in the following words:

"God, judging from the Scripture and experience, may possibly put forth miraculous power and heal apart from means under the following circumstances: first, when, from the beginning, the disease is of such a nature as to make all known means valueless; second, when it is impossible as sometimes occurs upon the mission field to secure medical aid; third, when medical men have attempted to bring healing to pass and have failed to do so; fourth, where a servant of God has a divinely appointed task set before him which some ailment hinders his fulfilling where this task must immediately be performed and where there is neither time nor opportunity to have recourse to usual means; fifth, where a

missionary is laboring in unevangelized parts and the Bible, because uncirculated and unknown, cannot be appealed to, and where a miracle is needed to prove God's existence and the missionaries divine appointment; and lastly, where God indicates, whether athome and abroad, that there is need of giving a new demonstration of His presence and power in proof that He is the living and loving Father in heaven."

The philosophy and theology behind these statements will be recognized by the reader. To some it will appeal; to others it will not. That the author has not reached complete certainty in this matter is indicated by the equivocal phrase—"God *may possibly*.....put forth miraculous power and heal apart from means." (italics supplied) Even if no medicine is taken or no surgery applied, are the recuperative powers of the body not "means" indeed, means which God has provided Himself? And is not prayer another of the *means* which opens the way for the working of the Divine energy? The facts of experience which the author presents may not be denied, but one wonders whether his analysis of the phenomena is adequate.

G. P.

CATHOLICITY: HERBERT H. KELLY. *Student Christian Movement Press, London. 1932.* Price 4/- pgs 158.

This is another of the little books on the Anglo-Catholic Movement which the Student Christian Movement of Britain are publishing. "Anglo-Catholic Ideals" by Mackenzie has already been reviewed in the Recorder. In the course of Christian history there has been an ever recurring tendency to one-sided emphasis of some element in the Gospel. When this emphasis becomes extreme, then others arise to bring back the forgotten element. It is extremely difficult for ordinary human beings to carry in their thinking and experience the *wholeness* of the gospel. And yet one of the most distinctive characteristics of the Gospel is its comprehensiveness. It is this comprehensiveness or catholicity which the Anglo-catholic Movement proclaims as over against those divisive tendencies which emphasis upon freedom have produced. The unfortunate thing, however, occurs here which has occured so often before, namely, in bringing back a forgotten truth the proponents of catholicity emphasize other elements as essential in their movement which are highly controversial and upon which there is little likelihood of there ever being agreement. If a sacramentally authenticated episcopate is an essential element of catholicity, if as the author states—"the sacraments are the essentially Catholic presentation of the Gospel" then there is little hope of there ever being a truly comprehensive Church. The Quakers and the Baptists and some others will be forever excluded unless they change their minds. They need to change their minds on some things, and the author of this book has much valuable instruction for them. But I fear that we must wait for other exponents of catholicity before that important conception will make its needed impress on the minds of Christians who are now divided.

G. P.

———=o=———

The Present Situation

THE FIRST GENERAL CONFERENCE OF THE CHINESE MEDICAL ASSOCIATION

DR. JAMES L. MAXWELL

Medical Conferences have been held previously in Shanghai both by the China Medical Association and by the National Medical Association but this is the first conference that has been held since the amalgamation of these two bodies which took place in April, 1932, and one of the first pieces of business that the

Conference had to undertake was the confirmation of the act of union which was done with acclamation and the adoption of a Constitution for the united body. The way for this had, however, been well prepared by the two Executive Committees and the proposed constitution was adopted with only slight verbal changes.

Through the kindness of the Director and Trustees of the Henry Lester Institute of Medical Research the meetings were held in the nearly finished Institute building on Avenue Road. A very large attendance was recorded, nearly 450 medical delegates registering. This was probably twice the size of any former medical conference in Shanghai and the meetings were characterised by their enthusiastic nature and the manifest spirit of unity that pervaded them.

Business Sessions occupied the first hour of each day preceded by a short devotional period arranged by the Medical Mission Section. At the Business Meetings the Constitution was adopted, reports received and discussed, officers for the ensuing biennium elected and resolutions of general interest presented. As far as possible the rest of the morning was devoted to the discussion of some medical subject of wide general interest while sectional meetings dealing with the special departments of medicine were held in separate rooms during the afternoons. These were plentifully supplied with papers of considerable scientific interest and practical value with the usual result that complaints were made of overloading the sections.

The delegates were liberally entertained at dinners on three evenings of the Conference and afternoon receptions were provided. At the first of the dinners a very earnest effort was made to raise sufficient funds to meet a mortgage on the Association's building. About a year ago the National Medical Association purchased a house on Tze-pang Road, Avenue Road, as a Medical Association Building and this, which carried a considerable mortgage, became the property of the Chinese Medical Association at the time of union. It was decided to make a combined effort to wipe off the debt and to a considerable extent this was accomplished during the time of the Conference, no less than $10,000 being raised among the delegates at the dinner to which reference has just been made.

A number of Councils were appointed by the Conference. Among these might be mentioned the Council on Publication continuing the former Council of this name of the China Medical Association so ably headed for many years by the late Dr. P. B. Cousland and more recently by Dr. P. L. McAll of Tsinan; a Council on Medical Education; a Council on Hospitals with a view to the classification and standardisation of hospitals; and a Council on Medical Missions continuing the work of the former Council of this name of the China Medical Association.

It may be of interest to readers to give a few more particulars about this last Council. That a Council on Medical Missions should be formed as part of the Chinese Medical Association is a matter for much thankfulness as signifying the position that the Mission Hospitals have gained in the affection of the medical profession in China. At the invitation of the Executive Committee an office for the Council has been arranged in the Medical Building in Tze-pang Road.

A large part of one morning session of the Conference was devoted to matters brought forward by the Council and included an interesting paper by Dr. T. Gillison, the doyen of medical missionaries in China, dealing with his fifty years' experience of medical work in this land. The very important subject of the approach of the hospitals to the local Church and community was briefly dealt with in a paper by Dr. G. T. Tootell and it was disappointing that time prevented anything like a full discussion of this urgent matter. A report was received from the Institute of Hospital Technology and the Council appointed three members to its governing body.

The Conference accepted a report from the out-going Council in which the activities of the Medical Missionary Section were outlined as follows:

Activities which the Council should attempt to cover:

(a) Annual issue of Prayer Cycle.

(b) A quarterly leaflet, if material is available, dealing especially with the evangelist work and problems of organisation of the Mission Hospitals.

(c) Keeping in touch with the Mission Hospitals and giving advice and assistance in their problems as far as this is possible.

(d) Assisting with the issue of up-country hospital reports.

(e) Keeping in touch with Chinese Church organisations and with the medical secretaries of the Mission Boards and providing them with information about Mission Hospitals in China.

(f) Compiling and keeping a register of the plans of Mission Hospitals for the information and assistance of any doctors who are proposing to build.

Dr. and Mrs. James L. Maxwell were appointed as joint secretaries of the Missionary Section.

The Medical Conference itself lasted for one week but much of the last day was merged with the First National Conference of the Chinese Mission to Lepers and this conference was carried on for another day. The Leprosy Conference was very happy in securing the presence of Mr. W. H. P. Anderson, the Secretary of the International Mission to Lepers (London), Mr. Konkle, the Secretary of the Canadian Branch of the same Mission and Mr. Oltmans, the Secretary in Japan of the American Mission to Lepers at the meetings, while Dr. Wade the famous leprologist came over from Manila to be present and took a most valuable part in the discussions.

The Leprosy Conference took in review the general situation especially in China at its morning sessions. One afternoon was devoted to the problem of diagnosis and treatment from the scientific side, while the last afternoon was given to a round-table conference on the present position and future prospects of leprosy work in China which gave rise to a very valuable and suggestive discussion.

In closing any account of the Medical Conference some reference must be made to the delightful services which were arranged for the Sunday and were very well attended. In the morning by kindness of the Dean a Conference Service was held in the Cathedral at which prayers and a short address were given in Chinese as well as a sermon by the Rt. Rev. Bishop Curtis. The President, Dr. W. S. New and the Vice-President Dr. H. H. Morris read the lessons.

In the evening a united Free-Church service was held in the Union Church where the delegates listened to a most stimulating address by Rev. H. G. Newsham.

PEIPING CONFERENCES WITH DR. E. STANLEY JONES

Dr. Stanley Jones was in Peiping from September 5th to 17th. His program had two major emphases: first, to give a fresh impetus to evangelistic work throughout the churches and Christian schools of this part of the country; and second, to reach as many as possible of the student population of Peiping.

The first objective was sought through a conference of a hundred delegated Chinese church leaders, with a scattering of missionaries, from Hopei, Shansi and northern Honan. Meeting, after the first day, in the auditorium of the P.U.M.C. it was possible to throw the morning sessions open to all in the city who were interested. For six week days beginning September 7th, and with steadily increasing audiences, Dr. Jones, from his rich and varied experience in evangelistic work and with his exceptional ability to draw apposite parallels and illustrations from the New Testament, gave all who listened new interest and enthusiasm for the most central part of the Christian program: the direct winning of people to Christ. His ability to answer questions of all sorts and in so doing to give the questioners far more than they often supposed the scope of their questions included, was also a most helpful part of those hours spent together.

Dr. Jones devoted his afternoons and evenings to student meetings, personal interviews and more intimate group discussions. To the five large meetings in the late afternoons the registered delegates were given tickets of admission and enjoyed the opportunity of studying his method of approach to some of the problems which young China is facing, inside and outside of the Church. This part of Dr. Jones' visit is being reported elsewhere.

In the evenings, after a common meal, the delegates met by themselves to discuss in three sections such vital problems as "The Christian Home," "Youth and the Church" and "Rural Reconstruction." At these group discussions, in addition to the local leaders secured by the Committee of Arrangements, there was the help made available by the presence of several secretaries of the N.C.C., including Miss Mabel Nowlin, Dr. Y. S. Han, Mr. T. H. Sun and Dr. H. H. Ts'ui. Dr. Ts'ui also led the devotional service at the beginning of each morning, and Mr. Sun's work as interpreter for Dr. Jones throughout his visit was of an exceptionally high order.

On Sunday, September 11th, Dr. Jones preached morning and evening to Chinese congregations in the two largest churches of the city, the evening service following close upon his sermon at Union church where the auditorium was taxed to capacity by both foreigners and Chinese. On the 7th, the opening day of his meetings, he had already addressed an exceptionally large gathering of the Peiping Missionary Fellowship.

He did us all good. He rekindled fires which in some hearts had been burning low, he gave renewed confidence to some who have felt oppressed by burdens of discouragement, he awakened in others a fresh loyalty to Christ by a clearer vision of His reality and power, and he helped to create in the hearts of not a few Christian Chinese a desire to know Him to whose all-sufficiency our visitor's own life bore such shining testimony.

E. H. B.

NATIONAL COMMITTEE Y.W.C.A. BEGINS A NEW EPOCH

The Formal Opening of the New Headquarters Building of the Y.W.C.A. of China was held on October 7, 1932 at 4 p.m. in the Auditorium on the ground floor. Mrs. C. C. Chen, Chairman of the National Committee of the Y.W.C.A. of China, served also as Chairman of the meeting.

The main address of the afternoon was given by Miss Tseng Pao Swen, suitably prefaced by introductory remarks by Mrs. C. C. Chen, who recounted some of the interesting details connected with the building from its inception as an idea only, until the present time of successful accomplishment. Mayor Wu, followed with favorable comment on the past achievements of the Y.W.C.A., and an expression of confidence and hope in its future as one of the factors, which can contribute to the upbuilding of new China. Miss Tseng, in her very appropriate address dwelt on the philosophical aspects of the Y.W.C.A. as a woman's movement, emphasizing its autonomy and its creative possibilities in providing for the progressive self-realization of women and their participation fully in the life of the world.

The National Committee members served as hostesses for the occasion. At the close of the ceremony, the guests were conducted through the National Committee offices and by the courtesy of the present resident, Lady Pringle, also through the Pent House, the future center for the International Work of the National Committee.

The service on Friday marked the close of a special phase in the life of the National Committee which might be called the Building Epoch. This began in 1927 when the property on which the building now stands came into the possession of the National Committee and continued through the next five years, finding the happy denouement which the service of the day recognized. During this rather protracted period, the building idea passed through the various

stages, including a period of incubation, the period of its direct consideration at the Annual Meeting in October 1929, when the thought was made bona fide action, the formation of a committee, the fascinating study of blueprints, the actual work of erection, the task of setting the whole into operation and the final satisfaction of occupancy. The Committee which was entrusted with this important task consisted of Mrs. H. C. Mei, chairman, Mrs. C. L. Hsia, Mrs. W. W. Lockwood, Mr. George A. Fitch, Mr. M. P. Walker, Mr. K. P. Chang, Dr. John Y. Lee, and Mr. R. M. Vanderburgh.

March 1, 1932 was the date originally set by the contractors for the completion of the new building, but the events of January and February so paralyzed all industry, which only slowly come back to normalcy in the succeeding months, that the actual date became indefinitely deferred. However by dint of the greatest efforts on the part of the contractor and Miss Hinder, the Building Secretary, the building was equipped with the most essential utilities and made possible for occupancy on March 1, which date marked a new era in the life of the National Committee.

The Formal Opening has now but made public the announcement that the building is formally completed and has afforded an opportunity for friends to view it in its freshness. It is hoped that all those who shared in that service will continue a sympathetic interest through the years of the new era which is before us.

When the history and description of the new building have been written, there still remains for exposition the more intangible yet more important facts of its significance. The building first of all represents a conservative investment of National Committee funds. The National Committee possesses no larger resources, because they are made more obvious than before, perhaps, has even less, in that interest on loans must be paid until amortization is completed and provision must be made for depreciation of the building and replacement that future generations may not be impoverished by present profligacy. Then, too, whatever there may be of advantage from the new investment relates itself to a reduction of funds from abroad. It cannot be calculated to remove the task of public support for the promotion of the Y.W.C.A. movement of China. Perhaps of deeper significance is the fact that in the new building the National Committee has at last found a permanent home for itself, where in the relaxation of adequate and efficient quarters it can devote itself entirely to the program and promotion of the organization.

More, however, than being the home of the National Committee and staff, it is the home of the whole movement. Every member even in the remotest part of China can feel a sense of pride in its possession, knowing that it houses the movement's national life, of which each local unit is an integral and vital part. Yet not only geographically does the whole movement gather in its adherents to the central building, but it aims also to be totally inclusive socially. The Association Movement recognizes no class distinction, but on the contrary, is conscious of its incompleteness until all classes of girls and women shall find fellowship together. Student organizations were the first expression of the movement in China, later work was done among industrial girls, who only in recent years have become articulate in the movement. Then the socalled women of leisure in cities took their place, followed by a constantly enlarging Girls' movement. Within the last four years, rural women have too become a self-conscious part. The 1928 Convention gathered together only city women and student groups, including some school girls. The next Convention, which is called for 1933, will see representatives also from the Rural and Industrial groups. Meanwhile in certain port cities the newly emerging professional and business women are too beginning to find themselves with the Association. The organization will only find its spiritual completeness when all classes of girls and women from all parts of China shall have become a part of the fellowship.

The first Student Association was organized in China in 1890. In 1899 the first National Committee of the Y.W.C.A. met, through the initiative of Mrs. Robert E. Lewis, the wife of one of the pioneer Y.M.C.A. secretaries in China, whereupon a request was sent to America for secretarial help and a study of

the field was undertaken. The beginning years were slow in development, retarded by political conditions and the restricted life of Chinese women. 1911 marked the beginning of the period of expansion when during the next twenty years the Y.W.C.A. expanded from a membership including one city association, twenty student Associations, staffed by one Chinese secretary and eight foreign secretaries, to the present movement which number fifteen city associations in various degrees of development, ninety student associations, three Rural centers, three cities with major industrial interests and a membership of 12,000.

The purpose of the Y.W.C.A., translated from the Chinese text reads as follows: "In the spirit of Christ, it helps to develop the local associations throughout China and seeks to unite with the Y.W.C.A. of all countries in the common effort to promote the moral, intellectual, physical and social development of womanhood, in order to attain healthy and ideal personality and the spirit of fellowship for the purpose of rendering service to society and promoting the welfare of mankind."

Pursuant of the word and spirit of this purpose program emphases include the Home, Citizenship training, Mass Education, Vocational, Health and Religious Education, Industrial Work, Rural Work and Internationalism. As an outgrowth of the recent Sino-Japanese situation, study groups on National and International problems have been developed. It is to this enlarging membership and to these ideals and interests that the new building has been dedicated.

THE LYTTON REPORT VIEWED THROUGH CHINESE EYES*

By Hoh Chih-Hsiang.

Since the publication of the official summary of the Lytton Report on Manchuria last week, a veritable deluge of mass opinion and comments has flooded the Chinese press, voicing both commendation and condemnation. While the Report as a whole is considered fair and judicious, the general tone of all the criticism is highly skeptical and disappointing. In assessing the value of the Report, the Chinese critics seem to be unanimous in the opinion that it amounts to nothing more than an international document and is not likely to have any great effect upon the real situation. The recommendations embodied in the Report are neither acceptable nor easy of application. While conclusions on the Report vary with different critics, some suggesting its complete rejection, others advocating a thorough-going and relentless economic boycott, still others favoring a punitive expedition against Manchukuo, the keynote to all these views is that ultimate remedy lies with China herself. The Report, fair as it is, represents a damaging proof of China's utter futility and failure in relying upon the League of Nations to save her from the present crisis.

Speaking dispassionately, the Report is commendable in many respects, but its shortcomings are so numerous as to outweigh its laudable points and almost renders the document both valueless and useless. Specifically, the Report is unanimously praised for its intelligent appraisal of the situation, its fair and truthful assessment of certain essential facts and its sincere efforts for peace. On the other hand, keen disappointment is expressed for its utter failure in upholding the international treaties by assessing responsibilities without adjudicating wrongs, its undue emphasis upon accomplished facts at the sacrifice of principles and justice, its intentional evasion or omission of consideration of the fundamental causes of the controversy, its unfounded charges on China and the Chinese Government and finally its various proposals concerning the liquidation of the embroglio and the institution of a new independent regime. The last-mentioned item drew particular fire from Chinese critics, as they consider that if the recommendation were carried into effect, they would not only tend to

*In the Editorial Notes we have given different opinions as to the Lytton report. We take the liberty of reprinting the following article, as expressing the opinion of other Chinese thinkers.—Ed.

justify Japan's violation of Chinese territorial sovereignty, but actually confer upon her an absolutely unwarranted measure of vital rights, thereby virtually making Manchuria a common territorial possession of the two countries.

In contrasting its findings with its recommendations, the Report presents many contradictions and inconsistencies. On one hand, the Report evinces a great desire to preserve Chinese territorial sovereignty over the Three Eastern Provinces, while on the other, it openly recognises Japan's ill-gotten political and economic rights in the territory. Again, in one part, it definitely establishes the responsibility on Japan for the invasion of Manchuria, yet its conclusions absolve her from blame and try to legitimise her claims for sharing the Manchurian administration. Thirdly, while the Report does not regard as possible the restoration of *Status Quo Ante* in Manchuria, at the same time it considers as equally unsatisfactory the present Manchukuo puppet regime and recommends the creation of a new autonomous administration against the wishes of the people. Such contradictions can hardly be reconciled and make the Report objectionable to both disputants.

However, in passing adverse remarks upon the document itself, the Chinese critics do not overlook the difficulties of the Commissioners themselves. but on the contrary, they express great appreciation for their painstaking efforts, their personal integrity, political sagacity and practical sense of statesmenship. All fair-minded people are keenly alive to the fact that the Commissioners were facing a very difficult and delicate task which, because of the widely divergent and irreconciliable claims of the disputants, could hardly be expected to be handled to the satisfaction of both. As the claims of one party could not be completely gratified without being uncompromisingly objected to by the other. the Commissioners under the stress of finding a formula of settlement resorted to the hopeless method of compromise which dissatisfies both. The actual situation confronting the Commissioners is: China demands unconditional restoration of Manchuria by virtue of right, while Japan wants to seize and occupy it by sheer force of arms. The Commission, in an attempt to temporise the claims of both, suggests China and Japan sharing it in common. In effect, China will gain a nominal sovereignty over the territory, while Japan reaps the real benefits with the League of Nations acquiring a share of control through the placing of foreign advisors. Thus, the whole plan is a haphazard compromise improvised to meet an impossible situation and as such is both unworkable and unacceptable. The Commissioners individually must be given due credit for doing their best under the circumstances, but the defect lies fundamentally with the inherent weakness of the League itself which disqualifies it to play the role of an authoritative arbiter but a powerless mediator.—Condensed from *The China Weekly Review*.

———=o=———

Work and Workers

The Chinese Scripture Union:—Our readers will be glad to know that more than 3500 Scripture Union booklets have been ordered from Chefoo during the past year. The annual letter says: "Once again we have reached our normal circulation in spite of the chaotic conditions prevailing in some of the provinces. We extend a hearty welcome to those branches which have been newly formed and we hope they will feel able to increase their orders for the coming year. A few facts call for your praise and prayer-support. Our members live in twelve different provinces and we are in touch with six different missions. The increase in sales over last year amounts to 205, in spite of the fact that some of the orders were smaller than usual. This means that we are reaching more stations."

"One missionary in schoolwork tells how the children read their portion before breakfast and then hear a message about it at Morning Prayers.

'The Scripture Union daily portions are being made a great blessing in our district. One of the outstanding results is among our young men. They have pledged themselves to read the portion every day and on Friday evening they gather for the Young Men's Hour and each one will tell which portion or verse has been the greatest help to him during the week. It is remarkable to note the insight they have of the portions read and the spiritual lessons they draw from them.'"

The Secretaries of the Chinese Scripture Union are Messrs. S. Houghton and G. A. Welch of the China Inland Mission, Chefoo.

Self-Support in Yangchow:—Dr. Ancell writes in the *District of Shanghai Newsletter*: "The matter of self-support never having been on a satisfactory basis in the C. H. S. K. H., it is good to report any progress. I have satisfaction in informing you that both the parishes in this city have come to what seems to be a very helpful plan: whenever there is a surplus from local offerings, that surplus is applied at once to the payment of some expenses that would otherwise be met by the Mission. In Holy Trinity Parish the plan is to turn over to the Station Treasurer the money whenever the surplus amounts to ten dollars. They have made one such payment, and another is being assembled. The Emmanuel Parish plan is simpler still, which is, that the surplus on hand at the end of any month may be applied immediately upon Mission expense, thus reducing by so much the amount of the next month's demands upon the Mission. This is not showy, but very much to the point."

A Trip into Shansi:—Dr. Williamson returned this week after a month's absence and reports as follows:—"North Shansi has suffered little from the floods which have proved so devasting in other parts of the province, so that a tour of the E.B.M. stations in that area was attended with little difficulty. A broken railway track, a very bumpy motor-road, an occasional jolt in a big cart, and a renewal of one's acquaintance with the eccentricities of litter-mules in the mountain passes, provided just those touches of excitement which make a journey pleasant.

"Our Mission there realises its need of a better trained Chinese leadership, and steps are being taken to secure the relief and ensure the progress which an increasing number of these will afford. The Cheeloo graduates who are engaged in the work of the Mission are of the type that creates a longing for more, and the larger number who have struck out on their own are doing very creditable work in their different spheres.

"The Church there is also awake to its need of unity and cooperation. Owing to the advent of many "strange" sects, Shansi Church has suffered much in the past from separatist tendencies. But now there is a decided trend in the other direction. It was a most refreshing experience to share in a fellowship meeting of eight different denominational groups in the city of Taiyuanfu. As "a long journey tests the stamina of a horse" so the lapse of time reveals the weakness of these break-away movements. To my mind this desire for a larger corporate Christian fellowship is one of the most encouraging features of the N. Shansi church to-day."—*Cheeloo Bulletin.*

Work Among Buddhists:—It has been a great privilege to have Dr K. L. Reichelt at Mount Omei this summer. Some of his talks to the Missionaries on Buddhism and the Christian Missionary's approach to the Buddhist devotee were extremely interesting and valuable. It is hoped that Dr. Reichelt, after visiting Ta Chien Lu, will be spending some time in Chengtu and Chungking when the result of his deep knowledge and wide experience will be available to larger circles of hearers.

Dr. Reichelt has in Shatin, Kowloon, a Christian home for Buddhists where there are opportunities for study, meditation and sympathetic intercourse. Dr. Reichelt is admirably suited for this work with his clear understanding of the essential teachings of Buddhism and his mystic insight into the inwardness of Christianity. It is his hope that a similar kind of work may be started in Szechuen. It is a work that does not require great expense or extensive plant.

What is required is the right kind of man. In this kind of work, as in Rural Evangelism, "Man is God's Method." Given the right man who could be set apart for this special work among Buddhists the rest should follow without much hindrance.—*The West China Missionary News.*

Bible Correspondence Course:—A new Bible Correspondence Course is being started by the Spiritual Light Publishing Company, under the direction of Pastor Chia Yu Ming. Its special purpose is to help those Christian leaders and Church members who desire a deeper knowledge of the Bible and of the spiritual life.

Three courses are being offered as follows:

(1) Studies in the Important Teachings of the Bible,
(2) Studies in the Great Christian Doctrines.
(3) Studies in the Development of the Spiritual Life.

There are four textbooks for each course, and the courses are so arranged that the work can be covered in one year by taking one book each quarter; or the work can be taken more slowly, if desired. The total expense for *each* course is Four Dollars, which includes tuition, textbooks, questions and examinations.

For further information address—Spiritual Light Pub. Co., Wu Tai Shan, Nanking.

From C.I.M. Annual Report

Increasing Fruitfulness:—The prayer for increased fruitfulness, which God has laid as a burden on the hearts of many, is being heard. We have pleaded and obtained promises of definite conversion and of spiritual blessing in the churches, which will lead to more effective witness. The actual number of baptisms recorded for the year is 5694, the largest ingathering since 1924. Two of our Associate Missions, the Liebenzeller Mission in Hunan and the Swedish Mission in China, report a record number. In the case of the former it is noted that there was not a single barren station. Similar good news comes from stations as far apart as Kweiteh in Kansu, Pangsieh in Kweichow, and Kaihsien in Szechwan. At Kaihsien God gave special encouragement to Mr. and Mrs. Wupperfeld, who are retiring from the work after many years of fruitful service—"the largest harvest of precious souls gathered in since the commencement of the work in 1901."

But while we praise God for every soul won from the power of darkness, we recognize that such figures may easily give a wrong impression. They do not represent the whole number of those who turned to God last year, but even so we are far from desiring to congratulate ourselves on this result of the year's work. Where there has been success, we give God the glory, for it is all of Him; where there has been failure, a meagre harvest, we would search our own hearts and humble ourselves before Him. May not a simpler faith and a bolder expectancy obtain greater promises during 1932?

Mr. Bosshardt's report from Chenyuan, Kweichow, contains the following incident: "The most outstanding conversion during the year is that of Mr. Liu Tsuen-ming. It is interesting to note that the Lord used the dispensary, the reading-room, and the witness of the colporteur to bring him to Himself. He was an opium-smoker of many years, but when he trusted the Lord for salvation he immediately found no pleasure in the pipe. He commenced to break off in his home without the aid of medicine, and the Lord gave him complete deliverance. Only once he wavered. His suffering was intense and he felt he must get relief, but while preparing to smoke he felt a sudden pain through his neck and he could not lie down in comfort. He realized that the Lord was preventing him from falling, and he fell on his knees and received the necessary strength, and thus the devil was defeated.

"Another new member received into the Church early this year was formerly a Buddhist priest. He is now free from opium, which once was his master, and is married to one of the Christian women, thus adding another Christian home to this city."

A Buddhist Priest, a Taoist priest, a devil-possessed woman, and a little slave-girl were amongst the converts of 1931. The slave-girl very early learned to pray and to obtain promises. Sister Wehle, who is in charge

of a Slave Girls' Refuge in Yunnanfu, tells the touching story: "About five months ago one of the girls, about twelve years old, was found wounded and bleeding on the street and was brought to the Home. This slave-girl's duty had been to look after the baby in the family, but when the little one became ill they beat the slave-girl in order to appease the evil spirit that was said to be making the baby ill.

"While here the girl has learned to pray, and it was just wonderful to watch her praying daily for the rescue of her niece. She had told us that her father had sold both her and her niece on the same day, and since then they had not seen each other. Just a few weeks ago a little girl was brought into the Home, her head and arms branded with hot irons. But who was it? It really was the little niece for whom the other girl had been praying so often. As the older girl saw her she began to weep, and then said through her tears, 'Truly the Lord has answered my prayers.' Can you imagine how happy both of them are now!"

——=o=——

Notes on Contributors

Mr. George G. Stroebe, Ph.B., C. E., first came out to the Orient in 1910 when he went to the Philippines to work in Hydraulic Engineering work, irrigation, harbors, waterworks, river conservancy, and then came to China in 1930. At present he is Survey Engineer wih the Yangtze River Commission at Nanking. He is chairman of the Governing Board, Community Church at Shanghai; Chairman of the China District Committee Navy Y.M.C.A., etc., etc.

Mr. Oliver Julian Todd came to China in September 1919 as Principal Assistant Engineer in charge of field investigations in Shantung for Grand Canal Improvement Board. He is at present Chief Engineer for the China International Famine Relief Commission in connection with highway construction, irrigation projects and river control work.

Mr. John Earl Baker arrived in China November 1916 as Adviser to Ministry of Communications. He has been Director of the American Red Cross China Famine Relief, Railway adviser, and investigator for the China Famine Relief. At present he is engaged in the Flood Relief Commissary Division.

Mr. George Findlay Andrew, O.B.E., F.R.G.S., came to China 1908 in connection with the China Inland Mission. He has been connected with Evangelistic and Educational work; Earthquake, Famine and Flood Relief, and is at present engaged in Relief Work.

Mr. Dwight W. Edwards is regional secretary of the National Committee of the Y.M.C.A. for North China. He has long been identified with the China International Famine Relief Committee of which he is now Vice-Chairman. During the past year he has been associated with Sir John Hope Simpson in charge of the Inspection Division of the National Flood Relief Commission.

Mr. Carl F. Blom arrived in 1892 for the Swedish Mission in China, in connection with the China Inland Mission. He works in and from Yuncheng, Shansi.

Mr. Robert Gillies arrived in China in 1898 and since 1901 has been engaged in General Mission work in and round the district of Kiangchow, Shansi. He is connected with the China Inland Mission.

Mr. James J. Heady came to China in 1913 and is connected with the Wesleyan Methodist Missionary Society at Tejan, Hupeh.